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HYMNS IN HONOR OF SAINTS PETER AND PAUL.

IT is the purpose of this paper:

I. To print the Latin text of the Breviary hymns in honor of the *Apostolorum Principes.*

II. To give side by side with the former the original texts whose unquantitative numbers were revised and altered into quantitative metre.

III. To essay a closely literal translation into English iambic hexameters.

IV. To discuss the appropriateness of a rhythmic conformity between the original text and the English rendering.

V. To discuss the authorship of the original texts.

VI. To illustrate the hymns with some comment—which, we fear, will seem to be a work of supererogation.

I. In the hymns at Vespers and Lauds of the Feast of the Holy Apostles SS. Peter and Paul (June 29th) are found in consecutive order the fragmentary stanzas which do occasional duty in the other feasts of the *Apostolorum Principes*, In the Vespers of the Commemoration of St. Paul, for instance. only one stanza is chosen, namely, that beginning with the words: *Egregie Doctor Paule;* this stanza serves also for Vespers and Matins in the Feast of the Conversion of St. Paul; while for Lauds in the Feast of the Chair of St. Peter, the stanza chosen is that beginning with *Beate Pastor Petre.* If to the hymns of June 29th we add those of August 1st

(Feast of St. Peter-in-Chains), we shall have all the Breviary hymns in honor of the two Apostles.

II. It should prove interesting to compare with the present Breviary hymns the original text, in order to test the correctness of Daniel's criticism ("In recentiori Rom. eccl. breviario plus iusto nisi fallor correctus est").[1] It seems to us that the criticism is quite unmerited. If the hymns were to be corrected at all, we cannot conceive with what greater reverence or more scrupulous care the task could have been undertaken. Wherever the original text happened to be quantitatively accurate, the correctors did not tamper with it. For instance, in the stanza *Ianitor coeli* the only prosodically correct line—*Vitae Senatum laureati possident*—is retained unaltered in the Breviary; and in the following stanzas even hemistichs are preserved intact because of their quantitative correctness; as an illustration of which we print here the third stanza with the agreements italicized:

Iam bone *pastor Petre clemens accipe*	Beate *Pastor Petre clemens accipe*
Vota *precantum* et peccati *vincula*	Voces *precantum*, criminumque *vincula*
Resolve tibi *potestate tradita*	Verbo *resolve*, cui *potestas tradita*
Qui cunctis *coelum* verbo claudis, aperis	Aperire terris *coelum*, apertum claudere.

Again, in the line *Doctor egregie Paule, mores instrue*, the happy expedient was resorted to of simply transposing *egregie*, so that the line became perfect prosodically: *Egregie doctor Paule, mores instrue.*

A critic may quarrel with the supposed desirability of any change whatever of the old hymns, rendered venerable by their age, their authorship, their centuried consecration on the lips of godly men and women; but even here the question of taste is an endlessly disputable one, and the correctors of the old hymns might reasonably plead *De gustibus.* Certainly, if the Elpidian rhythmus was to be rendered into quantitative metre, the task could scarce have been approached with greater sense of delicacy than is shown in the Breviary renderings.

III. We have translated the Roman Breviary renderings

[1] *Thes. Hymnol.*, Vol. I, p. 157; ed. 1841.

and not the originals. With respect to the literal closeness of the translations, it should be ingenuously confessed that the interests of propriety would scarce have suffered from a free translation, since the hymns are themselves a reconstruction, in the interests of classicism, of the older accentual rhythms of Elpis (whom a long undisturbed but now combated tradition held to be the first wife of the philosopher Boëtius). But while this is true, we have nevertheless felt "the weight of too much liberty" in the matter of the translation of Breviary hymns, and have preferred the cramped literalness and the literal crampedness of the Wordsworthian "prison unto which we doom ourselves."

IV. With respect to the principle of conformity of the translations with the originals in metre, it may be justly contended that such a conformity is desirable in any English rendering of hymns which, like those we are now discussing, owe so much of their joyous power to the mere metrical cast. Unfortunately for our present claim, however, the iambic hexameter is rare in English, even as a variant verse in the stanza; is rarer still as the sole metre of a stanza; and is scarce to be found at all without a clearly marked cæsural pause placed so exactly in the middle as to turn the measure into two trimeters. From the very large number of hymns written in the Ambrosian metre (which assigns four iambics to the line), our ears have got accustomed to its easy narrative and lyrical rhythm, and are just as apt to be startled and confused with the Latin iambic hexameter's length and varying place of the cæsural pause. Our dominant English iambics are the four-, five-, and seven-foot lines. We have, in our present-day vogue, little use for the six-footer—the Alexandrine. The French, nevertheless, discovered its value, and consecrated it to epic and dramatic themes, following in this the example of the Latin dramatists, who used their iambic hexameters and quasi-Greek trimeters (of dipodies) for dramatic dialogue. In general, the metre served the Latin poets for rapid and energetic themes. Horace's reference to the "swift iambics" is well known, and might suggest the impropriety of rendering a Latin iambic verse by an iambic

in English; since in English verse the iambic metre, especially when many feet are found in a single verse, is used rather for stately, solemn, or gentle themes, while the trochaic metres are felt to be more appropriate to joyous, quick, lively themes. Nevertheless, we have rendered the Latin iambic hexameters of the hymns we are now discussing, not in trochees, but in iambics. In view of the different—indeed, as it would seem, the opposite—functions of the iambus in Latin and in English verse, the propriety of such a rendition as we have made might well be questioned. An obvious fact in its favor is, of course, its external similarity with the metre of the original texts. But much more can be said in its favor. While it is true that the iambic hexameter in English is often a solemn measure, it is not universally so. Lodge, indeed, selected it for his *Lament:*

The thrushes seek the shade,
And I my fatal grave;
Their flight to heaven is made,
My walk on earth I have.

In other early Elizabethan verse, however, this metre served largely as an expression of the joyous side of life. In truth, it can readily be made to serve either purpose—joy or sorrow, hope or fear. In illustration of this fact, we may recall Mr. Coventry Patmore's plea for its exclusive availability for grave themes, and Tennyson's rejoinder. Patmore had written an article in the *North British Review*, on "English Metrical Critics," and had contended that: "The six-syllable 'iambic' is the most solemn of all our English measures. It is scarcely fit for anything but a dirge; the reason being that the final pause in this measure is greater, when compared with the length of the line, than in any other verse. Here is an example, which we select on account of the peculiar illustration of its nature as a 'dimeter brachy-catalectic,' which is supplied by the filling up of the measure in the seventh line:

How strange it is to wake
And watch while others sleep,
Till sight and hearing ache
For objects that may keep

The awful inner sense
Unroused, lest it should mark
The life that haunts the emptiness
And horror of the dark."

Certainly, this is sombre enough, and might seem fully to justify his plea. Tennyson, however, pointed out that if given a more joyous subject than that of midnight horrors, the very same metre could serve admirably for the expression of the most joyous themes. He wrote to Patmore:

"*Specimen of the 'most solemn' English metre.*

How glad am I to walk
With Susan on the shore!
How glad am I to talk!" etc. [2]

In the above poetic excerpts illustrating this metre, it will have been noticed that the hexameter is split up into *two trimeters*. The same effect is really found in the hexameter, even when printed as such:

"Thus, great with child to speak, || and helpless in my throes,
Biting my truant pen, || beating myself for spite;
Fool, said my Muse to me, || Look in thy heart, and write."

The cæsura at the end of the third foot divides the lines into two exactly equal parts and, the question of rhyme excluded, makes the verse in every way similar to two trimeters.

The regular recurrence of the cæsural pause in the Latin verses we are considering in this paper, does not beget, as the cæsura does in the English verse, an intolerable sameness of effect, for the reason that the cæsuras in the Latin verse do not occur in the exact middle of the verse, but after the fifth syllable, or after the seventh; and even then what might prove slightly monotonous is further relieved by an occasional diæresis after the fourth syllable. English or French Alexandrines become so very heavy and monotonous after a little while, that a long poem written in such a metre would fit the solemnities invoked by Coventry Patmore. But it is the invariable sameness of the cæsural pause that causes this

[2] *Memoir of Tennyson*, Vol. I, p. 470.

satiety and loathing. Tennyson, despite his humorous rejoinder to Patmore, really felt the heaviness of the iambic hexameter. Probably his last utterance on metres was his arraignment of the French Alexandrine: "I never could care about French Alexandrines. They are so artificial. The French language lends itself much better to slighter things."[3] For the same reason as he disliked the French, he would, doubtless, have admired the Latin iambic hexameter, whose artificiality is only such as to conceal the art of avoiding monotony:

Decora lux || aeternitatis auream

is divided by the diæresis into two very unequal parts, while the following line receives a cæsural division after the fifth syllable:

Diem beatis || irrigavit ignibus—

while in the line

Beate Pastor || Petre, || clemens accipe

a cæsural pause is found both after the fifth and after the seventh syllable, these being the two favorite places for the cæsura in the Latin iambic hexameter. Monotony is thus avoided, and the Latin measure is found to be only externally similar to an Alexandrine as we know it. An English rendition which shall preserve a like freedom of movement should disregard the cæsural pause at the end of the third iambus in English Alexandrines. If this is done, the line changes in a moment from an oppressive sameness into a pleasing variety of rhythmic content. In our English rendition we have therefore departed from the tradition which exacts a cæsura after the third foot. The effect will seem at first strange to ears accustomed to the inevitable double trimeters of the English or the French Alexandrine. To conciliate the favor of the reader with respect to such a strange step as this, namely, our disregard of the traditional cæsura, we suggest the illustration of its beauty furnished by James Clarence Mangan's translation of Freiligrath's poem on the Alexandrine Metre. How different this desert-barb from "the animal snaffled by Boileau!" The

[3] *Memoir*, Vol. II, p. 422.

latter paces delicately and demurely until it finds across its pathway the fearsome cleft of the cæsura, which halts it trembling on the brink. The former leaps fearlessly the chasm, and

> Charms rattling thunder and red lightning from the rock!

It is clearly impossible to break up this impetuous line into two equal parts by the traditional cæsura; and the Alexandrine has lost its old rhythmical content only to receive a much more pleasant and satisfying freedom from an obvious artificiality.

V. A word remains to be said with respect to the authorship of the poems. The two poems in the Office of the 29th of June are ascribed, in their older form (in accentual and not quantitative measures) to Elpis. The stanza beginning *O Roma felix* does not occur in the older form of the poem. Its composition has been therefore ascribed to Urban VIII. The hymn for the Feast of St. Peter-in-Chains (August 1) is taken (corrected in metre, however) from an older and much longer hymn of uncertain authorship, whose first verse runs:

> Felix per omnes festum mundi cardines
> Apostolorum praepollet alacriter
> Petri beati, Pauli sacratissimi,
> Quos Christus almo consecravit sanguine
> Ecclesiarum deputavit principes.

The seventh stanza of this hymn must have furnished the material for the stanza *O Roma felix* in the hymn for June 29th:

> O Roma felix, quae tuorum principum
> Es purpurata pretioso sanguine,
> Excellis omnem mundi pulchritudinem,
> Non laude tua sed sanctorum meritis
> Quos cruentatis jugulasti gladiis.

This latter hymn has been ascribed to St. Paulinus of Nola, without sufficient reason; for, although he wrote much in this measure, his metre is always quantitative, not accentual. The hymn, it may be added, is not among the *Poemata* in Migne's edition of Paulinus.

LIBRI VET.	BREV. ROM.
Aurea luce et decore roseo	Decora lux æternitátis, áuream
Lux lucis omne perfudisti saeculum	Diem beátis irrigávit ígnibus,
Decorans coelos inclyto martyrio	Apostolórum quæ corónat Príncipes,
Hac sacra die, quae dat reis veniam.	Reísque in astra líberam pandit viam.
Janitor coeli, doctor orbis pariter,	Mundi magíster, atque cæli jánitor,
Judices saecli, vera mundi lumina,	Romæ paréntes, arbitríque géntium,
Per crucem alter, alter ense triumphans	Per ensis ille, hic per crucis victor necem
Vitae senatum laureati possident.	Vitæ senátum laureáti póssident.
Jam bone pastor Petre, clemens accipe	Beate Pastor Petre, clemens áccipe
Vota precantum et peccati vincula	Voces precántum, criminúmque víncula
Resolve tibi potestate tradita	Verbo resólve, cui potéstas trádita,
Qui cunctis coelum verbo claudis, aperis.	Aperire terris cælum, apértum cláudere.
Doctor egregie Paule, mores instrue	Egregie Doctor Paule, mores instrue,
Et mente polum nos transferre satage	Et nostra tecum péctora in cælum trahe:
Donec perfectum largiatur plenius	Veláta dum meridiem cernat fides,
Evacuato quod ex parte gerimus.	Et solis instar sola regnet cáritas.
Olivae binae, pietatis unicae	O Roma felix, quæ duórum Príncipum
Fide devotos, spe robustos maxumae	Es consecráta glorióso sánguine:
Fonte repletos charitatis geminae	Horum cruóre purpuráta céteras
Post mortem carnis impetrate vivere.	Excéllis orbis una pulchritúdines.
Sit Trinitati sempiterna gloria,	Sit Trinitáti sempitérna glória,
Honor, potestas atque jubilatio,	Honor, potéstas, atque jubilátio,
In unitate cui manet imperium	In unitáte quæ gubérnat ómnia,
Ex tunc et modo per aeterna saecula.	Per univérsa sæculórum sæcula. Amen.

IN VESPERIS.

The splendorous Light of the eternal years again
Hath flooded with its blessed fires this golden day,
That crowns with joy the apostolic Princes twain,
And shows to sinful souls the opened heavenward way.

One, Teacher of the world; one, Heaven's Janitor;
But Parents both of Rome, and Judges of the world;
The sword to one, the cross unto the other bore
Their laurelled victory, their flag of life unfurled.

O happy Rome! that thus by the dear martyr-blood
Of thy great Princes unto God art consecrate,
Clad in that royal purple thou hast ever stood
High over all the splendors that on others wait!

Unto the Trinity be sempiternal praise;
Glory and honor, power and jubilation be
Unto the triune God, whom all the world obeys,
Throughout the endless ages of eternity. Amen.

AD LAUDES.

O blessed Shepherd Peter! mercifully hear
The voice of them that pray to thee; our sinful chain
Break with a word, who still the keys of Christ dost bear
That open Heaven to earth, and, opened, close amain.

O wondrous Teacher Paul! show us how Heaven is won,
And thither our desires and hearts draw up with thee;
Till Faith unveilèd gaze the midday light upon,
And sunlike reign alone eternal Charity.

Unto the Trinity be sempiternal praise;
Glory and honor, power and jubilation be
Unto the triune God, whom all the world obeys,
Throughout the endless ages of eternity. Amen.

LIBER VET.	BREV. ROM.
Petrus beatus catenarum laqueos Christo jubente rupit mirabiliter, Custos ovilis et doctor ecclesiae Pastorque gregis, conservator omnium Arcet luporum truculentam rabiem.	Miris modis repénte liber, férrea, Christo jubénte, vincla Petrus éxuit: Ovílis ille Pastor, et Rector gregis Vitæ reclúdit páscua, et fontes sacros, Ovésque servat créditas, arcet lupos.
Quodcunque vinclis super terram strinxerit, Erit in astris religatum fortiter, Et quod resolvit in terris arbitrio Erit solutum super coeli radium, In fine mundi erit judex saeculi.	Quodcumque in orbe néxibus revínxeris, Erit revínctum, Petre, in arce síderum: Et quod resólvit hic potéstas trádita, Erit solútum cæli in alto vértice: In fine mundi judicábis sæculum.
	Patri perénne sit per ævum glória, Tibíque laudes concinámus ínclytas, Ætérne Nate; sit, supérne Spíritus, Honor tibi decúsque: sancta júgiter Laudétur omne Trínitas per sæculum.

NOTES.

Decora lux aeternitatis = God. In the older hymn, whose first stanza we have already quoted, the phrase is "Lux lucis." In the hymn for matins of Fer. III, this is a designation of Christ:

Consors paterni luminis
Lux ipse *lucis*, et dies.

The meaning of the stanza is, therefore, that Christ (the "Lumen de Lumine" of the Nicene Creed) has flooded with blessed light the golden day on which the two Princes of the Apostles won their crown by martyrdom. The "blessed light" is that of grace, which shows to sinners the way to heaven and invites them to enter freely upon it. The older hymn put the verb in the second person—"perfudisti"—and made the whole stanza thus an address to Christ. "And the city hath no need of the sun, nor of the moon, to shine in it, for the glory of God hath enlightened it, and the Lamb is the lamp thereof," is the description of the New Jerusalem in the Apocalypse (21 : 23).

Mundi magister = St. Paul, "the Apostle of the Gentiles" (Rom. 9 : 13).

Coeli janitor = St. Peter: "Tibi dabo claves regni coelorum" (Matt. 16 : 19).

FEAST OF ST. PETER-IN-CHAINS.

In wondrous ways and suddenly, at Christ's decree,
Doth Peter doff his iron chains and goeth free:
For he the shepherd is and ruler of the flock,
Who doth the fields of life and sacred founts unlock,
And from the sheepfold drives the lurking wolves away.

Whatever thou shalt bind, in all earth's ample round,
Within the starry arch, O Peter, shall be bound;
And whatso here is loosed by power unto thee given,
Shall be unloosèd in the highest court of Heaven:
And thou shalt judge the world upon its final day.

Unto the Father glory be through endless days;
And unto Thee be sung our chants of loving praise,
Eternal Son; and Heavenly Spirit, unto Thee
Honor and glory; may the Holy Trinity
Be praised and honorèd and magnified foraye! Amen.

Romae parentes, because each could say, in the words of St. Paul: "For if you have ten thousand instructors in Christ, yet not many *fathers*. For in Christ Jesus by the gospel have I begotten you" (I Cor. 4: 15).

Arbitrique gentium in common with the other apostles: "Sedebitis . . . judicantes duodecim tribus Israel" (Matt. 19: 28).

Ille = St. Paul; *hic* = St. Peter. Beautifully does Tertullian compare St. Peter's martyrdom with the death of his Master, and St. Paul's with that of the Baptist: "Petrus passioni dominicae adaequatur; ubi Paulus Joannis exitu coronatur."

Senatum = the "Council of the elders," *seniores* (from which the word *senatus* is derived): ". . . super thronos viginti quatuor *seniores* sedentes" (Apoc. 4: 4).

Laureatum = crowned with victory: " . . . et in capitibus eorum coronae aureae" (ibid.).

O Roma felix.—The whole stanza is an elaboration of the praise found in Tertullian's tribute: "Felix ecclesia, cui totam doctrinam apostoli cum sanguine suo profuderunt." The stanza forms the *pièce de résistance* of the musical part of the service in St. Peter's on this day, and in St. Paul's on the following day (Comm. S. Pauli).

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IS FREEMASONRY ANTI-CHRISTIAN?

THE Episcopal Bishop of New York, the Right Rev. H. D. Potter, lately, while delivering the oration at the Centennial Celebration of the Blazing Star Lodge of Freemasons, at Concord, Mass., made this novel proposition: "May I close with one practical suggestion, which you will accept, of course, only for what, in your better judgment, you may think it to be worth? To our present orders of Masonry, Fellow-Craft, Entered Apprentice, and Master-Mason, I wish there might be added one other, to stand for the nurture of youths and to meet them at its threshold. Such an order (to be designated as 'neophyte' or 'postulant,' or 'candidate' for Masonry) might include no vows save of the simplest kind, and no ritual except of the most elementary character. But it might be made to stand for brotherhood, and then for citizenship. In the former it might train our youths to mutual help, in the latter for civic loyalty. And in connection with this latter, why might we not have a solemn and impressive service and ritual by means of which, on every Fourth of July, let us say, every youth who was a member of the order, and who was looking forward to the several degrees of historic Masonry should, if since the previous Fourth of July he had reached the age of 21 years, openly recognize and publicly take upon him as a man of full age the sacred obligation of citizenship?"

Evidently, Bishop Potter does not consider Masonry as an enemy to Protestant Christianity, of which he claims to be a leading representative. Many of his brother clergymen, and a vast number of the laity, in probably all the sects, are known to agree with him in his view of Masonry. But it is universally known that the Catholic Church absolutely condemns this secret society by name, and that no Mason can be a practical Catholic.

An occasion like this makes it more than usually opportune for any one possessing the proper information to step forward and produce clear reasons why all Christians should unite in opposing Freemasonry. Special circumstances have led me to devote to this matter more than ordinary attention, and certain

facilities have been afforded me to pursue my investigations to a successful issue. I hope, therefore, that it will not be considered presumptuous on my part to write this present article in answer to Bishop Potter's unwise proposition.

I have also other reasons for doing so. The Catholic priest is often asked, both by the faithful and by unbelievers, why the Church is so firmly opposed to Freemasonry as to sever its members entirely from her communion. Many books and pamphlets and magazine articles have been written to answer this question, and many learned members of our clergy and laity have clear and unanswerable arguments on this subject ever ready at hand. But others are not so fortunate; especially since the year 1896, when the writings of the infamous Leo Taxil were shown to be rank impostures. Many Catholic authors had in good faith quoted from his pages in their warfare against Masonry; and thus their works, excellent in other respects, have lost some of their authority.

It is therefore necessary to prove the impiety of this secret society by writings which in no respect whatsoever rest, or seem to rest, upon the pretended revelations of that impostor.

My present paper is a contribution to this literature.[1] It is a monograph, in which I will confine myself to one point, namely, to prove that the ultimate purpose of Freemasonry—whatever other objects it may pursue or pretend to pursue—is subversive of Christianity, and directed to the restoration of paganism in the form of Nature-worship of the vilest kind.

My paper is a monogram in this other sense, that it draws all its arguments from one source. If any one can prove that source to be valueless, then I grant beforehand that all my article is without force. Though my thesis would still be true, as has been proved abundantly by other arguments, still, for clearness sake, I here rest my plea upon one book alone, from which I will quote freely. As a Catholic writer, I want the truth; and to promote it, I here invite all opponents to show the worthlessness of this one authority, if they can. If they cannot,—and I am convinced they cannot do so,—I shall

[1] *Vide* article by the present writer in the *American Catholic Quarterly Review*, 1880, pp. 239 ff.

have proved my point. Besides, I shall have rendered an additional service to the right cause in having refuted the totally false notion of many, that American Masonry is less dangerous than European Masonry. For the volume I quote from is written for Americans; and on it alone I here rely for all my proofs to show that Masonry is diametrically opposed to Christianity. By Christianity I mean not the Catholic Church only, but the religion taught in the Bible, the common text-book of all who call themselves Christians.

The volume from which my proofs are drawn is a most authentic Masonic document. In 1871 a book was entered in the Office of the Librarian of Congress at Washington, whose title reads as follows:

"MORALS AND DOGMA OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY, *Prepared for the Supreme Council of the Thirty-third Degree, for the Southern Jurisdiction of the United States, and Published by its Authority. Charleston. A.·. M.·. 5641.*"

Its preface begins thus: "The following work has been prepared by authority of the Supreme Council of the Thirty-third Degree, for the Southern (and Western) jurisdiction of the United States, by the Grand Commander, and is now published by its direction. It contains the Lectures of the Ancient and Accepted Scottish Rite in that jurisdiction, and is specially intended to be read and studied by the Brethren of that obedience, in connection with the Rituals of the Degrees. . . . It has been copyrighted to prevent its publication elsewhere."

It is not surprising that a work of this kind should, in the course of time, have fallen into the hands of the uninitiated. One of my friends, wishing to procure a copy of it, wrote to its author, Albert Pike, asking where he could purchase the book; he received the answer that none but Masons of the Thirty-second Degree could obtain it. I managed, several years ago, to get a copy through someone's blunder, and I mean to publish here copious extracts f om its pages. The book makes pretension to be very learned; but it is not written for critical readers; and, through all its 861 pages,

it does not give a single reference, for fact or quotation, to any document whatever. All is expected to be blindly swallowed on the *ipse dixit* of the writer. And yet he confesses: "In preparing this work, the Grand Commander has been about equally author and compiler, since he has extracted quite half its contents from the works of the best writers and the most philosophical or eloquent thinkers. . . . In comparing here the thoughts and words of others, he has continually changed and added to the language, often intermingling in the same sentence his own words with theirs." I must confess, the whole book impresses me as intended for an ignorant and gullible class of people, below the average of American intelligence. No wonder that Masonry, with such leaders, is fast losing its hold on the educated classes.

Before proceeding to examine the contents of the *Morals and Dogma*, and to exhibit its un-Christian spirit and purpose, I must first answer a question, quite opportune in this place: How is it that Dr. Potter, and so many other members of the Lodges, should be ignorant of such anti-Christian teaching of Masonry? This question is easily answered for one who can consult the volume of Pike.

THE MASONS OF THE LOWER DEGREES ARE PURPOSELY DUPED.

It is not at all likely that preachers of the Gospel, and Christian men generally, but only rank infidels or wild speculators in religious and philosophic matters, are ever admitted to the highest degrees, in which the veil is totally withdrawn and the mask of morality laid aside. The Masons of the lower, or "Blue" degrees, as these are called, are led to imagine that they are taken into the confidence of the Craft, while the profane are deceived. Thus, in the third degree, the Master is solemnly and "confidentially" told (page 104): "Masonry conceals its secrets from all except Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls 'Light,' from them, and to draw them away from it.

So God Himself incapacitates many, by color-blindness, to distinguish colors, and leads the masses away from the highest Truth." The work is full of such slanders of the Most High God. Meanwhile the Master little suspects that he is himself being duped, and treated like the masses that "deserve only to be misled." And yet the fact that he is thus treated is clearly stated further on. For now he is only in one of the "Blue" degrees; and not till he reaches the thirtieth degree, that of "Knight Cadosh," is he informed, 700 pages further on, at page 819, that "the 'Blue' degrees are but the outer portico of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. . . . It is well enough for the mass of those called Masons to imagine that all is contained in the 'Blue' degrees; and whoso attempts to undeceive them will labor in vain, and, without any true reward, violate his obligations as an Adept. Masonry is the veritable Sphinx, buried to the head in the sand heaped around it by the ages." This is plain language. Evidently the volume containing these lines is not intended to be seen by any except by those who belong to the head of the Sphinx. This passage clearly explains how it comes about that many well-meaning men will tell you, with evident sincerity, that they have been Masons for many years, and consider themselves to understand the Craft thoroughly, and yet that they have never seen in it anything unworthy of an honest man and a sincere Christian. Even the Prince of Wales, who is the Grand Master of the English Lodge, may not, for all I know, suspect the secret purposes, the paganism and the immorality of the "Mysteries" hidden from "the mass of the Masons." Such men are often mere figure-heads that give the order respectability; and many of the Protestant clergymen who are initiated are but decoys intended to secure men of a different stamp, whose infidel hearts are made of sterner stuff, or to ensnare the young, who can be moulded to the proper shape.

COLORED PARTS INDICATE DISTRICTS WHERE THE CATHOLIC CHURCH HAS PERMANENT MISSIONS.

DARK PLACES INDICATE DISTRICTS WHERE FREEMASONRY HAS ORGANIZED EXISTENCE.

I do not, however, mean to say that no gross and pernicious errors are inculcated in the lower degrees. There are many such; but they are so artfully insinuated, and so covered over with false pretences, and set off with maxims of an elevated morality, that ordinary minds will not suspect the evil; the fish swallows the bait without suspecting the hook.

I will now proceed to prove that, like Julian the Apostate,

Masonry Strives to Destroy Christianity,

and, like the same Julian, it has the further purpose, as I shall prove afterwards, to substitute paganism instead. True, the lodges profess not to meddle with religion at all; but this language is for those of the lower degrees. Let us listen to the instructions given to the Mason of the Eighth Degree. In them it is said (p. 148): "The symbols and ceremonies of Masonry have more than one meaning. They rather conceal than disclose the Truth. They hint it only at least. . . . It is the province of Masonry to teach *all*[2] truths,—not moral truth alone, but *political and philosophical, and even religious* truth, so far as concerns the great and essential principles of each."

In the fourteenth degree, that of the "Grand Elect, Prefect and Sublime Mason," we read (p. 218): "That Rite [the Scottish] raises a corner of the veil, even in the degree of Apprentice; for it there declares that Masonry is a *worship*." So we see that its being a *worship* is something hidden behind the veil, of which Scottish Masonry raises a corner to the Apprentice. But only a corner; it does not let him see that the worship of Masonry is pagan worship, or Nature-worship, as we shall prove it to be later on.

The Manner in Which Masonry Teaches is Peculiar.

It has not, to my knowledge, any parallel in ancient or modern times. At the same page, 218, from which I have just quoted, I find this significant declaration: "Masonry does not *inculcate* her truths; she *states them once and briefly;* or *hints*

[2] The italics here and elsewhere throughout this paper are ours.

them, perhaps *darkly;* or *interposes a cloud* between them and eyes that would be dazzled by them." This quotation gives us the key to all Masonic teaching: it consists in *hints*, often *dark hints*, with *clouds* interposed, that is, plentiful dust thrown into the eyes of its dupes. The long passages, therefore, which inculcate maxims of commonplace morality, of charity, patience, fidelity to one's oath, fraternity, industry, patriotism, etc.—these are not the teachings of Masonry; for these are *inculcated*, while we have just learned that Masonry does not inculcate her truths; "she states them briefly, hints them darkly," etc. Thus we learn to note and distinguish the brilliant gems of her mysterious wisdom; and we shall find these worthy of shining on the crown of the Emperor Julian the Apostate.

We shall first exhibit some of the brief statements by which

MASONRY ASSAILS THE TEACHINGS OF THE OLD TESTAMENT.

1. It accuses God of gross injustice and of savage cruelty (p. 164): "Masonry sees with the eye of memory the ruthless extermination of all the people, of all sexes and ages, because it was their misfortune not to know the God of the Hebrews, or to worship Him under the wrong name, by the savage troops of Moses and Joshua." Of course every Christian knows that Moses and Joshua were but obeying the direct commands of God, who, in very extraordinary circumstances, wished to give His chosen people a very extraordinary lesson, to guard them and their descendants against idolatry.

2. The Grand Commander writes (p. 207): "He [Jehovah] commanded the performance of the most shocking and hideous acts of cruelty and barbarity." This brilliant gem of Masonic thought has been exhibited to gaping crowds by the most notorious infidel in this country. I did not know before where he had found his treasure; we now see that it is a jewel belonging to that secret society to which Bishop Potter proposes to lead all the youths of this land. Father Lambert's masterly rebuke to the infidel lecturer should be read to every Mason. It occurs in the celebrated *Notes on Ingersoll*, Chapter VIII.

3. The Masons entirely reject the God revealed to Moses. At page 687 we read: "The Deity of the Old Testament is

everywhere represented as the direct author of Evil, commissioning evil and lying spirits to men, hardening the heart of Pharaoh, and visiting the iniquity of the individual sinner on the whole people. The rude conception of sternness over mercy in the Deity can alone account for the human sacrifices of Abraham and Jephtha." What could the bitterest enemy of Christianity say to improve on this?

4. Here is another "dark hint" (p. 688): "In the God of Moses . . . the penalties denounced for worshipping other gods often seem dictated rather by a jealous regard for His own greatness in Deity than by the immorality and degraded nature of the worship itself."

5. When instructing the "Knight of the East and West," the 18th Lecture says (p. 246): "This is the first of the philosophical degrees of the Ancient Accepted Scottish Rite, and the beginning of a course of instruction which will fully unveil to you the inner mysteries of Masonry." These "inner mysteries" are, throughout the book, exhibited as identical with the mysteries of paganism; but to prepare the initiate to admire them, it is necessary first to destroy his veneration for the religion of the Bible. This task is begun by slandering the Old Testament (p. 247): "The religion taught by Moses —which, like the laws of Egypt, enunciated the principle of exclusion—borrowed at every period of its existence from all the creeds with which it came in contact. . . . It was changed, in the wanderings of the people, by everything that was most impure or seductive in the pagan manners or superstitions. It was one thing in the times of Moses and Aaron, another in those of David and Solomon, and still another in those of Daniel or Philo." So the Holy Bible teaches a religion which contained much of "what was most impure and seductive in the pagan manners or superstitions."

6. The first of the Ten Commandments given by Adonai, the Lord God, to His people on Mt. Sinai, was, "Thou shalt not have strange gods before Me;"[3] and throughout the Scriptures God insists on true worship more than on any other precept. Now Masonry contradicts the word of God

[3] Gen. 20: 3.

by maintaining that there never was any false worship, even among the Gentiles. For it says (p. 102): "Humanity has never had but one religion and one worship. We scoff at the Augurs; it is so easy to scoff and so difficult well to comprehend." And further on (p. 208): "The Supreme, Self-existent, All-wise . . . Creator was the same by whatever name He was called, to the intellectual and enlightened men of all nations . . . as Moloch or Maleck, he was but an omnipotent monarch, a tremendous and irresponsible *will;* as Adonai, only an arbitrary Lord and *Master.*"

ATTACKS ON THE NEW TESTAMENT AND ON CHRIST.

1. The Gospels are briefly stated to be but a tissue of legends and symbols (p. 840): "Jerusalem . . . had at length in its turn lost the Holy 'Word,' when a Prophet, announced to the Magi by the consecrated star of Initiation, came to rend asunder the worn veil of the Temple, in order to give the Church *a new tissue of legends and symbols* that still and ever conceals from the profane, and ever preserves to the Elect, the same truths."

2. Masonry denies that Christ is God (p. 310): "This is the New Law, the 'Word,' for which the world had waited and pined so long; and every true Knight of the Rose[4] will revere the memory of Him who taught it, and *look indulgently on those who assign to Him a character far above His own conceptions or belief, even to the extent of deeming Him Divine.*"

3. Masonry puts Christ on a par with Mahomet and other false prophets (p. 525): "It reverences all the great reformers. It sees in Moses, the lawgiver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, great teachers of morality."

4. In fact, Masonry prefers Mahometanism to Christianity. To prepare for this teaching, first a dark hint is thrown out (p. 35): "Creed has in general very little influence on the conduct. . . . As a general thing, the Mahometan, in the Orient, is far more honest and trustworthy than the Christian." The next hint is bolder (p. 53): "When Christianity had grown

[4] Rose Croix.

weak, profitless, and powerless, the Arab Restorer and Iconoclast came like a cleansing hurricane." Why call Mahomet a *restorer* and speak of him as *cleansing Christianity?*

5. To put all religions on the same level is to pull down Christianity and to deny its Divine origin. Yet this is the purpose of Masonry. Pike constantly teaches this error. For instance (p. 161): "All religions that have ever existed have had a basis of truth, and *all have overlaid that truth with error.*" Again (p. 38): "Catholicity was a vital truth in its earliest ages, but it became obsolete; and Protestantism arose, flourished, and deteriorated. The doctrines of Zoroaster were the best which the ancients were fitted to receive; those of Confucius were fitted for the Chinese; those of Mahomet for the idolatrous Arabs of his age. Each was truth for the time. Each was a Gospel preached by a Reformer." Who then will say that Masonry is not opposed to Christianity, if it pronounces it *obsolete* and *deteriorated?*

6. It also claims to understand Christianity better than its own ministers do (p. 105): "Every age has had a religion suited to its capacity. The teachers, even of Christianity, are in general the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible."

7. Even Atheism and Pantheism are put on a par with Christianity, if not above it; for the Grand Commander writes (p. 643): "As the world grows in its development, it necessarily outgrows its ancient ideas of God, which were only temporary or provisional. A man says, 'There is no God,' that is, 'no God that is self-originated, or that never originated, but always was and had been, who is the cause of existence, who is the Mind and the Providence of the universe.' . . . But he says, 'Nature,' meaning by that the sum total of existence. . . . *It is a mere change of name to call the Possessor of those qualities Nature and not God.*"

8. While the true religion is thus pulled down to the level of all false religions and of total irreligion, "hints" are constantly thrown out of the superior excellence of ancient paganism. Thus we read at page 513: "It may be doubtful

whether we have succeeded either in communicating or in forming in our minds any more distinct, and true, and adequate idea of the Deity, with all our metaphysical conceits and logical subtleties, than the rude ancients did, who endeavored to symbolize and to express His attributes by the Fire, the Light, the Sun and Stars, the Lotus and the Scaribæus, all of them types of what, except by types more or less sufficient, could not be expressed at all." In simpler words: the Fire-worship of the Persians, the Star-worship of the Chaldeans, and the Egyptians' worship of onions and crocodiles, may have been better suited to express a "true and adequate idea of the Deity" than the religion of Christ.

Paganism to be Restored.

We have seen that Masonry calls itself a *worship;* and we have just heard how it despises *Christian worship.* What then is the *worship of Masonry?* It is a synthesis of all the pagan worships of antiquity, discarding their contradictory details, and emphasizing those features in every false system of religion which make Paganism identical with *Nature-worship.* The Psalmist proclaims (Ps. 95) that "All the gods of the Gentiles are devils;" and history informs us that the devils had secured adoration among the nations by identifying themselves, in the opinion of men, with the powers of Nature,—the sun, the moon, the stars, storms, ocean, the fertile earth, etc.; or with the passions of the human heart, personified in Venus, Bacchus, Mars, etc. Albert Pike's *Morals and Dogma* brings out the origin of this Nature-worship clearly enough; it does so in order to justify and to restore this idolatry among the initiates of Masonry. This very Nature-worship is the "Light" which is promised in the "Blue" degrees, and at last manifested to the Elect. Hundreds of pages of this, large octavo volume are taken up with the praise of this ancient "wisdom" of the Eastern lands. For instance, the 18th Lecture, addressed to the "Knight Rose Croix," says (p. 277): "The first Masonic legislator whose memory is preserved to us was Buddha, who, about a thousand years before the Christian era, reformed the religion of Manous." Then follows a sketch

of his "wise" teachings. Next the "wisdom" of the Phœnicians is exalted, which was a sort of apotheosis of the Old Serpent; for (p. 278) "With the Phœnicians the Serpent was deemed to partake of the Divine nature, and was sacred, as he was in Egypt. . . . Hence one sect of the Gnostics took him for their good genius, and hence the Brazen Serpent raised by Moses in the desert, on which the Israelites looked and lived." Is this a "hint" in favor of "the Old Serpent?"

Next we have a lengthy commendation of the errors of the Jew Philo, of the Egyptians, the Zend Avesta, Apollonius of Tyana, Porphyry, the Neo-Platonists, the Kabalah, Marcion, etc., a grand panorama of the religious and philosophic systems that covered the Eastern lands, where the nations were seated in the shadow of death, till Christ came to be the Light of the world. But Masonry does not view matters thus; it points to those Eastern errors as the "Light" of mankind. For it says of these Eastern systems (p. 287): "You see, my brother, what is the meaning of Masonic Light. You see why the East of the Lodge, where the initial letter of the name of the Deity overhangs the Master, is the place of Light." But among all the systems of Eastern "wisdom," there is one that Masonry has chosen as its peculiar worship, which it is striving to establish everywhere in the place of Christianity: it is the doctrine of the "Kabalah." This is taught in the twenty-eighth degree, to the "Prince Adept" or "Knight of the Sun." Here is a very clear statement of this fact in the Grand Commander's own words (p. 744): "All truly dogmatic religions have issued from the Kabalah and return to it; everything scientific and grand in the religious dreams of all the Illuminati, Jacob Boehme, Swedenborg, Saint Martin, and others, is borrowed from the Kabalah: *all the Masonic associations owe to it their secrets and their symbols.* The Kabalah alone consecrates the alliance of the universal Reason and the Divine Word; it establishes by the counterpoises of two forces apparently opposite, the eternal balance of being; it alone reconciles Reason with Faith, Power with Liberty, Science with Mystery; it has the keys of the Present, the Past, and the Future." Again (p. 745): "One is filled with

admiration, on penetrating into the sanctuary of the Kabalah, with which, no doubt, you will make yourself acquainted as to the creation."

What then is this doctrine of the Kabalah, and how does it explain the creation? Shall I display the "Light" intended for the Prince Adept before the gaze of profane eyes? It is in the hope of ultimately beholding this "Light" that the Freemasons submit to so many trials of their sincerity and fidelity in their multiplied initiations. Now, when at last it is revealed to them in the twenty-eighth degree, what does it amount to? I had never imagined that imposture and gullibility could go so far among white men. Here then is the Kabalistic doctrine of the creation, given in the Grand Commander's own words. He says (p. 743): "The ancient ideas with respect to Light were perhaps quite as correct as our own. It does not appear that they ascribed to Light any of the qualities of matter. . . . We might well be asked why Light may not be an effluence of the Deity" (p. 746). Now comes the celebrated account of the creation: "When the Infinite God willed to emit what were to flow forth, He contracted Himself in the centre of His Light, in such manner that that most intense Light should recede to a certain circumference, and on all sides upon itself. And this is the first contraction, and termed Tsemsum." How wonderful! and how authentic a narrative! The Grand Commander continues: "Adam Kadmon, the primal or first man, is the first Agiluthic emanant from the infinite Light, immitted into the evacuated space, and from which afterwards all the other degrees and systems had their beginning. . . . But now, as the infinite Light would be too excellent and great to be borne and endured, except through the medium of this Adam Kadmon, its most secret nature preventing this, its illuminating Light had again to emanate in streams out of itself, by certain apertures, as it were, like windows, and which are termed the ears, eyes, nostrils, and mouth," etc. Could any twaddle be more stupid?

But the serious part of it all is, that the world is thus taught by Masonry to be an emanation from God, and there-

fore a portion of the Divine Substance. It is a return to Brahminism, the most ancient philosophic vagary known to history. It leads to rank Pantheism, which, outside the Catholic Church, is the prevalent tendency of modern philosophy. It seems to explain in a fully pantheistic sense what has been briefly stated 200 pages before (p. 574): "He [God] is the Living, Thinking, Intelligent Soul of the Universe, the Permanent, the Stationary Ἑστως of Simon Magus, the one that always is το ὀν of Plato, as contradistinguished from the perpetual flux and reflux, or Genesis of things."

The Kabalistic instructions given to the "Prince Adept" about the secrets of the Masonic Light, from which we have just quoted, cover at least thirty large octavo pages, and conclude thus (p. 772): "*Sancta Sanctis*, we repeat again, the Holy things to the Holy; and to him who is so, the mysteries of the Kabalah will be Holy. Seek and you shall find, say the Scriptures; knock and it shall be opened unto you. If you desire to find and to gain admission to the sanctuary, we have said enough to show you the way." I have sought through the volume of Pike, and I have found nothing but unwisdom, blasphemy, and imposture. Is there anything else behind all this? Yes, there is

The Moral Code of Masonry.

I will say but little on this subject, because it is vile. Masonic morality is certainly very different from Christian morality.

1. We read at page 17: "Masonry has its Decalogue, which is a law to its initiates. These are its Ten Commandments." Then follows a page of beautiful precepts; but it is noticeable that there is, among the Masonic Ten Commandments, none forbidding adultery or any other indulgence of lust, except this: "Thou shalt not allow any passion to become thy master."

2. While Job speaks of the necessity of guarding one's eyes; and Christ says that he who looks upon a woman to lust after her has already committed adultery with her in his heart; and St. Paul, that he chastised his body and brought it into

subjection, lest after preaching to others he himself might become a castaway,—Pike preaches a very different doctrine. He writes (p. 231): "The Mason does not war with his own instincts, macerate the body into weakness and disorder, and disparage what he sees to be beautiful, knows to be wonderful, and feels to be unspeakably dear and fascinating. He does not put aside the nature which God has given him, to struggle after another which He has not bestowed." No wonder that the Masons have everywhere opposed the Church in her legislation which guarantees the sacredness of the marriage bond. When Masons of the lower degrees are made tools of by the Craft to promote such opposition to the Church, they little suspect that they are fighting under Satan's banner.

3. Christ taught His followers to seek first the Kingdom of Heaven, and not to be solicitous about the things of earth: "For after all these things do the heathens seek."[5] Masonry has a very different Gospel for its initiates. It takes part with the heathens, not with Christ; for it tells its members (p. 139): "Masonry does not . . . exhort us to detach our hearts from this earthly life, as empty, fleeting, and unworthy, and fix them upon Heaven as the only sphere deserving the love of the loving and the mediation of the wise. . . . He [man] is sent into this world, not to be constantly hankering after, dreaming of, preparing for another; but to do his duty and fulfil his destiny here on earth; to do all that lies in his power to improve it, to render it a scene of elevating happiness to himself, to those around him, to those that are to come after him. His life here is part of his immortality; and this world also is among the stars. . . . The Unseen cannot hold a higher place in our affections than the Seen and the Familiar. The law of our being is Love of Life, and its interests and adornments, love of the world in which our lot is cast, engrossment with the interests and affections of earth."

4. Therefore also Masonry's Heaven is not the Christian's Heaven of the Beatific Vision, but that of theosophy, spiritualism, etc., namely, a life of "endless progress" (p. 195):

[5] Matth. 6: 31.

"Believe that there is a God, that He is our Father, . . . that He has destined us to a future life of *endless progress towards perfection* and a knowledge of Himself." Nor is there eternal punishment, which Christ calls "eternal fire;" but (p. 577): "All evil, and wrong, and suffering are but temporary, the discords of one great harmony; that in His own good time they will lead by infinite undulations to the great harmonic final chord and cadence of Love, Truth, Peace, and Happiness, that will ring forever and ever under the arches of Heaven, among all the Stars and Worlds, and in *all souls of men and Angels.*"

5. Christ bids us pardon our enemies and pray for them, after His own example; and St. Paul writes to the Romans[6] that they must not take vengeance: "Revenge is mine; I will repay, says the Lord." But Masonry says (p. 75): "If it be not in human nature not to take revenge by way of punishment, let the Mason truly consider that in doing so he is *God's agent.*" No men are more dangerous than those who, in venting their anger, are so infatuated as to imagine that they are the agents of God. Masonry did not speak thus to the Apprentice. To him it spoke, with blasphemous hypocrisy, usurping to itself Christ's great command: "I give you a new commandment, that you love one another as I have loved you."[7] For Albert Pike put immediately after his Decalogue (p. 18): "But the great commandment of Masonry is: 'A new commandment give I unto you, that ye love one another.'" What hypocrisy!

6. Christianity preaches obedience to all lawful rulers: "Let every soul be subject to higher powers; for there is no power but from God, and those that are ordained of God," etc., wrote St. Paul.[8] And Christ said: "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's."[9] But Masonry preaches rebellion against "those lawfully in authority," saying (p. 23): "Christianity taught the

[6] 12: 19.
[7] John 13: 34.
[8] Rom. 13: 1–7.
[9] Matth. 22: 21.

doctrine of Fraternity, but repudiated that of political Equality, by continually inculcating obedience to Cæsar and to those lawfully in authority. Masonry was the first apostle of Equality. . . . Masonry claimed for man the threefold heritage—Liberty, Equality, and Fraternity." This was the war-cry of the French Revolution and its reign of terror; and Pike boasts that (p. 24) "Masonry aided in bringing about the French Revolution." He adds at page 823: "The secret movers of the French Revolution had sworn to overturn the Throne and the Altar upon the tomb of Jacques de Molay." To this notorious criminal Pike ascribes the origination of Scottish Masonry, as we shall see further on. With truth does he admit that (p. 45) "the chief triumphs of modern days in Europe [10] have been in pulling down and obliterating, not in building up."

7. Masonry does not inculcate the love of truth and fair dealing; but, as we have seen all along, that of universal and systematic deception. In this, as well as in its vengeance, etc., it constantly acts on the detestable principle that the end justifies the means.

8. But the lowest degradation of Masonic immorality consists in

ITS PAGAN MYSTERIES,

of which it glories to be the continuation. This is proclaimed throughout the book; it is the great attraction held out to stimulate curiosity, and carry the Mason from one degree to another, provided he render himself worthy of such promotion. Thus it is said at page 210: "There are profounder meanings concealed in the symbols of this degree, connected with the philosophical systems of the Hebrew Kabalist, which you will learn hereafter, *if you should be so fortunate as to advance*." Already the "Fellow-Craft" is told (p. 22) that Masonry is the successor of the Mysteries; and it is added (p. 23): "Though Masonry is identical with the Ancient Mysteries, it is so only in this qualified sense, that *it presents but an imperfect image of their brilliancy, the ruins of their grandeur*."

[10] For Masonry.

What then were the brilliant Mysteries of the ancient pagans? They were the grossest abominations of immorality that have ever degraded mankind; even ordinary pagans would have been shocked by them; but they were hidden from the sight of men. "The veil of secrecy was impenetrable," says Pike (p. 359), "sealed by oaths and penalties the most tremendous and appalling." He might have added: just as they are to-day in the Masonic lodges. Against those brilliant Mysteries the Christian Fathers wrote withering invectives. But the Grand Commander says (p. 358): "Whatever pictures later, and especially Christian, writers may draw of the Mysteries, they must not only originally, but for many ages, have continued pure. . . . That they ultimately became degraded from their high estate and corrupted, we know." So their purity is conjectural only, their degradation certain.

How could they be otherwise than degraded, since, as Pike teaches (p. 354): "The powers revealed in the Mysteries were all in reality Nature-gods?" It was the rankest kind of paganism, Nature-worship; and Masonry, which Pike says is identical with them (page 23) aims at the restoration of Nature-worship. He adds (p. 355): "The Mysteries were a sacred drama, exhibiting some legend significant of Nature's change, of the visible universe in which the invisible is revealed; and (p. 360): "They were practised in Athens until the eighth century, in Greece and Rome for several centuries after Christ, and in Wales and Scotland down to the twelfth century." Harper's *Dictionary of Classical Antiquities* contains an article on the Mysteries, which says that, if they were pure at first—which is not proved—"in later times they degenerated; the secrecy was removed, and they became orgies in the modern sense of the word, at which the most shameful indecencies were practised, until under the Romans they had to be suppressed as public nuisances." Self-respect and regard for the modesty of my readers forbid that I should enter into details about these abominations; I can only refer the earnest inquirer to pages 401, etc., of the volume, where the Grand Commander describes the shameful secrets revealed in those pagan mysteries. This then is the "glory" of Masonry; for, as we have seen before

(p. 23), "Masonry is identical with the Ancient Mysteries . . . an imperfect image of their brilliancy."

We have remarked that Masonry is doing the work that Julian the Apostate had attempted in his day, namely, to exalt paganism upon the ruins of Christianity. No wonder Pike speaks thus sympathetically of Julian (p. 731): "To this epoch of ardent abstractions and impassioned logomachies belongs the philosophical reign of Julian, *an illuminatus and initiate of the first order*, who believed in the unity of God, and the universal dogma of the Trinity, and regretted the loss of nothing of the old world but *its magnificent symbols and too graceful images*. He was no Pagan, but a Gnostic, infected with the allegories of Grecian polytheism, and whose misfortune it was to find the name of Jesus Christ less sonorous than that of Orpheus." Can any one, after reading all this, still doubt of the anti-Christian spirit of Masonry?

The Origin of Masonry.

We have seen that Albert Pike speaks of the French Revolution as intended to overthrow the throne and the altar "upon the tomb of Jacques de Molay." This Jacques de Molay was the Grand Master of the Templars. Of these Pike writes (p. 820): "In 1312, they possessed in Europe alone more than 9,000 seignories. They became insolent, and unwisely showed their contempt for the religious and social institutions which they aimed to overthrow. Their ambition was fatal to them. . . . Pope Clement V and Philip le Bel gave the signal, and the Templars, taken as it were in an immense net, were arrested, disarmed, and cast into prison. It was impossible to unfold to the people the conspiracy of the Templars against the Throne and the Tiara. It was impossible to unfold to them the doctrines of the chiefs of the order. This would have been to initiate the multitude into the secrets of the Masters, and to have uplifted the veil of Isis. Recourse was therefore had to the charge of magic, and denouncers and false witnesses were easily found. . . . The end of the drama is well known, and how Jacques de Molay and his fellows perished in the flames. But before the execution,

the chief of the doomed order organized and instituted what afterwards came to be called the Occult, Hermetic or Scottish Masonry. In the gloom of his prison, the Grand Master created four Metropolitan Lodges,—at Naples for the East; at Edinburgh for the West; at Stockholm for the North; and at Paris for the South. The initials of his name J.·.B.·.M.·., found in the same order in the first three degrees, are but one of the many internal and cogent proofs that such was the origin of modern Freemasonry. The legend of Osiris was revived and adopted, to symbolize the destruction of the Order, and *the resurrection of Khurum, slain, . . . of Kurum, the Master and the Martyr.*" In these last words we have the fulfilment of a promise made nearly 700 pages before, in the eighth degree, where we read (p. 148): "You will hereafter learn who are the chief foes of human liberty, symbolized by the assassins of Master Khurum; and in their fate you may see foreshadowed that which we earnestly hope will hereafter overtake those enemies of humanity, against whom Masonry has struggled so long." "The Throne and the Tiara," therefore, the enemies of Jacques de Molay, figured by the Master Khurum, are the enemies against whom Masonry has struggled and is still struggling.

What of Masonic Vengeance?

It may be asked whether it is safe thus to make known to the public the most hidden secrets of the Masonic lodges, with which even their own members are not generally entrusted, except in the highest degrees. I do not think I am exposing myself to any danger of personal violence on the part of any Masons in the United States. These indeed most solemnly inculcate the duty of secrecy upon their own members. "Secrecy," says Pike (p. 109), "is indispensable in a Mason of whatever degree." And a bloody vengeance is threatened to the very Apprentice if he should betray his trust (p. 27): "Shame upon it [Masonry] if it did not exert itself, and, if need be, *sacrifice its children* in the cause of humanity, as Abraham was ready to offer Isaac on the altar of sacrifice;" that is, of course, by the sword. And still I do not think that in this

country to-day the Masons would readily attempt any bloody revenge. The American people want none of such infamous work. In fact the Masons have removed the dagger and skull from among the emblems of many of their lodges in the United States. "Masonry long wandered in error," says our author (p. 325); ". . . the picture of a bloody vengeance, the poniard and the bloody head, appeared in the peaceful Temple of Masonry, without sufficient explanation of their symbolic meaning. Oaths out of all proportion to their objects shocked the candidates, and then became ridiculous, and were wholly disregarded. Acolytes were exposed to tests, and compelled to perform acts, which, if real, would have been abominable." All these accidentals of Masonry have been pruned down considerably in this country. Three pages further on (p. 328), the "Grand Master of all Symbolic Lodges" is told: "The Supreme Council for the Southern Jurisdiction of the United States at length undertook the indispensable and long-delayed task of revising and reforming the work and rituals of the thirty degrees under its jurisdiction." The Masons had learned a lesson from the widespread indignation which had been aroused in this country by the assassination of the unfortunate Morgan, in 1826, whom they had murdered for betraying their secrets. Many members withdrew openly from their connection with the bloody band; an anti-Masonic party was organized in the States; John Quincy Adams aroused the whole nation to indignation at the outrages committed by the lodges; and Masonry was for a long time discredited among the American people generally. Albert Pike refers to those events at page 814, where he writes: "The anti-Masons, traitors and perjurers some, and some mere political knaves, purified Masonry by persecution, and so proved to be its benefactors." Owing to this experience, and the subsequent purification of Masonry, I do not suppose that the Craft would again ply the dagger in this land, and "sacrifice its children as Abraham was ready to offer Isaac on the altar of sacrifice."

There is another difference between the work of Masonry here and that in Europe. There is no Throne here and therefore no plotting against the Throne. But there is still an Altar,

and I have fully shown that the opposition of Masonry is not against the Catholic Church alone, but against all Christian doctrine and Christian morals. In this warfare, Masonry is as successful to-day in the United States as it is in any other land. Perhaps there is no country where Christianity is decaying more rapidly than it is here. Outside the Catholic congregations, two-thirds of our citizens belong to no Christian denomination whatever, or at least never set foot in any church. Multitudes practise no other worship than that of Masonry, Theosophy, etc. As a Protestant clergyman, an earnest and sincere man, told me some four years ago, the sects are powerless to oppose Masonry. When any effort is made to this effect in any parish, it is found, he said, in very many cases that either the minister of the parish is, like Dr. Potter, himself a Mason, or some rich parishioners are members of a lodge, and these send word to the zealous preacher that the matter must not be brought up in the pulpit. What can the poor man do?

In consequence of all this, Christianity is dying among Protestant men, and, with the godless education of the public schools, it does not promise to revive with the incoming of the rising generation. Our hope lies, beside the help of God, in the good sense of the American people. If these can be made to see the abyss to which they are hastening, they will retrace their steps, and return to the Good Shepherd of their souls, Christ, the one Shepherd of the one true Fold. The Catholic clergy, while safeguarding the faith and morals of their own flock, may also do much to enlighten the minds of well-meaning non-Catholics on the evil of Masonry.

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CHURCH BUILDING.—V.

Mediæval Architecture.

WHEN the early Christians began to build churches, the architecture of Rome had already established itself with her empire all over the civilized world, and thus naturally supplied their first structural forms to Christian places of worship. The type of buildings called basilicas, though designed for secular purposes, was found admirably suited to those of the new religion. It was adopted everywhere, and so deeply did it impress itself on the traditions of subsequent ages that, down to the present day, our churches remain almost invariably faithful to the lines of the old Roman law court.

With the removal of the seat of the empire to Constantinople, the arts returned to their old Eastern home. But in their lengthened separation from the land that had given them birth they had lost their vitality. Sculpture and painting never more flourished in that classic land of sculptors and painters. Architecture itself ceased to gather inspiration from the exquisite productions of former ages still extant, but instead it originated new and striking forms which, under the name of Byzantine, still prevail all through the Eastern Church. In the West, the successive invasions of the barbarian hordes and the disruption of the empire were an insuperable obstacle to an artistic development of any kind. During four or five centuries few important churches were built, and the architectural remains of that lengthened period which we still possess only serve to show to what extent the earlier traditions had degenerated.

But, with the eleventh century, especially in its later half, a new era began for Western Europe and for the Latin Church. Historians point out from then in the new races the visible presence of that powerful ferment,—intellectual, social, political, and moral,—which led up to the wonderful outburst of Christian civilization witnessed in the twelfth and thirteenth centuries. One of the first signs of the new life is found in the resuscitated art of the builder. Structures,

chiefly ecclesiastical, spring up, as if by enchantment, in every part of Europe. The impulse, already felt in the eleventh century, becomes powerful in the twelfth, reaches its fulness in the following age, and continues in the two next to beautify the fair face of the Church with the most magnificent products of Christian art. To nothing, in that remarkable period, embracing four hundred years, does the Catholic look back with more unmixed pleasure, or more legitimate pride, than to the wonderful monuments raised by his forefathers to God and to the Saints, as an expression of their faith and of their love. To nothing does the builder of churches in our time turn more eagerly for inspiration and guidance. Much of our modern religious architecture is but a reproduction or an imitation of the products of these past ages; it is therefore a necessity for whoever is engaged in the work to become acquainted with them. This is possible to the clerical student in the way already described: by the steady use of his manuals of architecture. The remarks to which we are compelled to confine ourselves here must be taken only as a general outline of the subject, and as offering, with some helpful observations for beginners, a few supplementary aspects of the subject which they are not likely to meet in the ordinary text-books.

There is in mediæval architecture a great variety of forms and styles, yet they are all bound together by a close organic unity. They grow out of one another. And as the art expands and spreads into various countries, and it takes on new and characteristic aspects in each, it is without any departure from its essential features. During the four or five centuries through which it lasted,—from the eleventh to the sixteenth,—it remains a living art, with the usual features of life,—constant variation and unceasing growth. Thus, in no two countries and at no two periods is mediæval architecture exactly alike. Hence the difficulty of classifying its products with anything like accuracy. But general divisions may be established in a rough way, which will prove useful to the beginner.

The most important of these divisions is that suggested

by the use of the round arch in the early part of the period under consideration, and of the pointed arch in the following centuries. The difference between the two styles is so salient at first sight that they can hardly be thought of as having anything in common; yet, as we shall see, they are closely allied. They require, however, to be studied separately.

Early Mediæval Architecture.

Writers are not agreed as to the name by which the architecture of the earlier period should be designated. The French call it *Roman* (*Romance*); the English, *Norman*; the Germans, *Romanesque*. It little matters which term is employed, provided it be understood that the writer or speaker has in view the style and varieties of architecture which prevailed in Western Christendom through the eleventh and twelfth centuries.

The **Romanesque**, if we may select that name, proceeds from the Roman, but everything in the latter undergoes a deep change.

The plan of the secular basilica, already modified in ancient times to suit it to the requirements of Christian worship, is still more freely altered in the mediæval church. The *apse* is enlarged to accommodate a more numerous clergy. The *altar* is moved back, in order that they may sit in front instead of behind. The *aisles* at either side of the nave, instead of stopping short at the apse, are carried round it. The *transept* is gradually lengthened at either side, so as to form a cross with the nave and its prolongation in the choir. Occasionally the transept assumes at each end an absidal or rounded form. Besides the main altar others are introduced, sometimes in the transept, sometimes in small chapels which are gathered in growing numbers around the choir and the apse. Thus the fundamental form of the basilica remains, but the simplicity of its original lines is entirely lost.

At the same time, a series of *features entirely new* gradually appear and become the most distinctive characteristics of mediæval architecture.

That which deserves to be mentioned in the first place,

as conspicuous in itself, and giving rise to several others, is the *introduction of the vaulted stone roof.* A flat inner roof or ceiling, more or less richly panelled and decorated, formed the inside covering of the basilica, as may still be seen in the old churches of Rome, already referred to. To substitute in its place an arched stone roof was the constant aim of the new ecclesiastical builders. Such a contrivance would impart a more monumental character to the structure; it would secure a more even temperature; above all, it would be a protection against the disastrous fires which so often followed in the track of the feudal lords,—ever at war with one another,—or which broke out by accident and could not be subdued. But the difficulties were almost insuperable, and we may study in monuments still extant the series of ingenious contrivances by which the mediæval builders pursued for nearly a hundred years the solution of the problem, and finally succeeded.

The first attempt was to span the space to be covered by barrel or semi-cylindrical vaults, as in bridges; but their enormous lateral thrust was too much for the sustaining walls, and the method had to be abandoned, except in the case of side aisles and other similar narrow spaces. This is why in some of the noblest structures of the period, such as the cathedrals of Peterboro', Ely, and Winchester, in England, the eye still meets above the lofty nave a plain ceiling—as an abiding confession of the inability of the architect, at that early period, to give stability to a stone roof covering so vast a space.

Next, the method of intersecting vaults was introduced, dividing the roof into a series of sections, each of which rested on the parts of the wall corresponding to their extremities. These parts, sustaining the whole weight of the roof, had to be made exceptionally strong, while the lateral thrust of the arches that crossed the covered space bearing also upon them had to be counteracted by some opposing force. This led to two of the most characteristic features of the style—piers and buttresses.

Piers in the interior were substituted for the rows of single, close-set columns of the basilica. Separated from each other by the full breadth of the intersecting vaults, they were much fewer

in number, but of enormous size, square, round, or decorated by small attached columns or shafts. The gradual transformation of these piers as they emerge from their original massiveness and become, little by little, light and graceful, constitutes one of the many interesting aspects of mediæval architecture.

But, while always strong enough to sustain the vertical pressure, they had, as we have said, to be protected against the lateral pressure or thrust of the arches on which the stone roof rested, and this led to the introduction of the second feature, viz.:

Buttresses.—In Roman architecture pilasters or square columns were often built against the parts of a wall which were subject to special strain, and it is doubtless from them that the mediæval device was borrowed. But in shape, in variety, in importance, as well as in special purpose, the mediæval buttress is entirely different. It grows steadily in size with the practical requirements of the structure, and, at the same time, it becomes ever lighter to the eye and ultimately constitutes, as we shall see, one of the most beautiful elements of Gothic architecture.

Doors.—Another distinctive feature of the new style is found in the importance given to its doors. In Roman architecture and in the basilicas the doors were adorned simply by the mouldings of the jambs and lintel or the solitary arch that sometimes crowned them. In mediæval architecture they become, from the beginning, an object of special interest to the architect. Instead of the single arch right over the door, we have a series of arches ever larger as they approach the outer surface of the thick wall, spreading themselves out with the columns upon which they rest, to welcome, as it were, and gather in the crowd of the faithful that come to worship. The vacant spaces between the columns are gradually filled with figures of sacred personages, while the tympanum, or a flat surface between the lintel and inner arch, begins already to show something of the elaborate scenes with which it is laden at a later age.

Steeples.—Towers, spires, steeples were not a part of Greek or Roman architecture; neither were they thought of in the construction of the old Christian basilicas. They were a pure pro-

duct of the Middle Ages and belonged to our churches long before they found a place in secular art. They answered to a variety of purposes. They served, first of all, to lift up the church bells high in the air and make their message heard at greater distances in every direction. They were, besides, the first object to meet the eye of the traveller as he approached town or city, guiding him to the sacred shrine, and proclaiming that God was uppermost in the minds of the people who dwelt under its shadow. To the people themselves they were a perpetual reminder of God's presence among them. Finally, they added much to the dignity of the sacred structure, being a natural symbol of superiority, and this is what led to their introduction into secular architecture. The first care of every puissant lord or enfranchised community was to erect a tower as the sign of their power and independence.

In Italy these structures, called in the language of the country *Campanile*, were generally built apart from the sacred edifice; in the rest of Europe they were a portion of the church itself. In many cases they were single and commonly stood over the crossing of the nave and transepts, that is, in the very centre of the structure; occasionally, however, we find the tower placed beside the door of the main entrance. But such a position naturally calls for a corresponding tower at the other side, and of equal size. This was, indeed, the prevailing conception of mediæval architects. If we meet a departure from it so frequently, in the shape of a second tower, smaller, or unfinished, or entirely missing, the reason is to be sought for in the unexpected interruption of the work or the lack of resources. Not infrequently the difference between the towers is due to the fact that they were built at different periods.

Combined with that of the centre, the towers and spires of the front offer an endless number of varying aspects as they are seen from different points of view. But to contemplate them in their full beauty we have to wait for the following period.

Such, then, were the most striking and characteristic features of the architecture which, in the course of the eleventh century, sprang up almost simultaneously in every part of the ancient

empire of Charlemagne, crossed the seas and spread through the British Isles, and was even conveyed by the crusaders into the Holy Land, exhibiting for well-nigh two hundred years all over this vast area a rare combination of constructive power and artistic skill. But, unlike the architecture of imperial Rome, which imposed itself with the same unvarying forms and laws wherever it prevailed, that of the Middle Ages offers endless variety. In no two countries is it exactly the same. The mediæval monuments of Italy and of southern France betray at every step the influence of what still remained of the old Roman structures. In other places, as we have seen, Byzantine inspirations are manifest. Every province of France, central and northern,—Anjou, Auvergne, Normandy, etc.,—has its distinct, unmistakable characters, in the plan of the churches, or in the methods of vaulting, or in the styles of decoration. The same may be said of Germany and Spain.

The great monuments of that remarkable period were chiefly abbey churches, built under the direction of the monks. Most of them have disappeared through decay, or accident, or have been pulled down to make room for more modern structures; but enough remains still in old Catholic countries to excite the admiration of the traveller and supply the artist with the noblest inspirations. France may well be proud of the long line of her Romanesque churches from north to south,—the monastic shrines of Caen and Toulouse, the dome-roofed cathedrals of Perigueux and Angouleme, the noble and venerable structures of Burgundy and Provence. Nor is England less fortunate in the possession of the great cathedrals of Durham and Peterboro', besides the important and striking specimens of the style preserved in the venerable fabrics of Ely, Winchester, and many other churches through the length and breadth of the land. But most of all is Germany to be congratulated on the possession of the incomparable series of religious edifices which sprang up at that early period on the banks of the Rhine, from Basle to Cologne. This latter city, chiefly thought of in connection with its great Gothic cathedral, is much more interesting to the student of mediæval architecture by the earlier and more picturesque churches of St. Gereon, the Apostles, St. Mary, St. Martin; while those of

Bonn, Andernach, Mayence, Worms, Speyer, etc., which meet his eye as he ascends the historic river, reproduce the most striking features of the style, and leave behind them memories of beauty never to be forgotten. For although the interior of these churches may be somewhat disappointing, in picturesqueness and beauty of outline their exterior has not been surpassed, and it is a matter of regret with the art students of our time that a style so original and so attractive should have been forsaken for a questionable imitation of Gothic borrowed from other lands.

Gothic Architecture.

With several writers the term Gothic is synonymous with mediæval, and is made to comprise the earlier as well as the later forms of architecture in the Middle Ages. Here we use it in its more commonly accepted meaning, as indicating the style which prevailed almost all over Europe from the thirteenth to the sixteenth century.

The difference between the Gothic architecture and the Romanesque which preceded it is obvious even to the most inexperienced eye; yet one proceeds directly from the other, and in the period of transition we find them freely and harmoniously blended together. Almost all the distinctive features which separate mediæval from Roman or classical architecture are already to be found, as we have seen, in the Romanesque: the basilical form deeply modified, the vaulted roofs, the massive piers, the richly decorated porches and doors, the lofty towers. What, then, is the difference which at once strikes the beholder? It is the apparition of **the pointed arch.**

The adoption of the pointed arch, and its universal substitution for the round arch of the Roman and Romanesque styles, was a revolution which soon made itself felt in every branch of the art. It would seem that it was first introduced as a convenience, to lessen the lateral thrust of the vast curves that spanned the naves and aisles of the cathedrals. Soon after it was found to offer another great advantage,—that of vaulting with facility all sorts of irregular areas. Finally it came to be loved more and more for its own sake, as a thing of beauty, and so it spread rapidly all over Europe.

With the pointed arch, and in a great measure through it, the whole system of construction was transformed. An aerial aspect was given to the heaviest materials. Pillars, vaults, towers, were borne aloft. The broad surfaces of wall gradually disappeared, and were replaced by the rich, harmonious tones of stained-glass windows. The heavy buttresses of former days, while losing nothing of their effectiveness, became light and graceful. With their powerful arms stretched forth to sustain the roof, they formed a group of elegant structures around the main edifice, each suitably decorated and crowned by an elegantly designed pinnacle. The inner roof, constructed on the new principle, soon presented endless combinations, many of great beauty. The doorways, already rich and striking in the Romanesque style, were enlarged still more and adorned with hundreds of figures and ingenious devices. The whole sculptural decoration became more elaborate, more profuse, and more refined.

This vast architectural movement, begun in the twelfth century, reached its highest stage of development and produced its most beautiful works before the close of the following age. In the fourteenth century it remained faithful to the same general principles, with improved mechanical dexterity and more refined workmanship, but with incomparably less of power and originality. In the fifteenth century it degenerated rapidly, like almost everything else in that age of decay. The most expressive features of the style—bases, shafts, capitals, arches—gradually dwindled into weak mouldings. In the tracery of the windows, geometrical forms gave way to the graceful but unstructural lines of the "flamboyant" in France, or to the stiff "perpendicular" of England. The sculptor, forgetful of the subordinate purpose of his work, was only concerned to exhibit his skill, and purity of design was lost in profusion of ornament.

All this the student has to verify for himself, and he can easily do it by examining in detail the drawings representative of each style, such as they are to be found in every manual and in every historical outline of architecture.

It is by the same method that he can follow out another most

interesting view of the subject, the gradual diffusion of Gothic architecture through the length and breadth of Europe, with the various transformations it underwent as it passed from one people to another. For,—it cannot be repeated too often, —while Greek and Roman architecture are almost the same wherever we meet them, the Romanesque and Gothic of the Middle Ages are ever changing with the flow of years, and bearing everywhere the impress of the country and the race amid which they show themselves.

For some time it was a debated question whether Gothic architecture first took its rise in England, or in France, or in Germany. But as soon as anything like a careful comparative study came to be made of the monuments of these different countries, the controversy was promptly ended, and all authorities are now as one as to the birthplace and gradual diffusion of that form of structural art.

Its earliest monuments unquestionably belong to **France.** From the middle of the twelfth century the new style of building begins to show itself in what was called the Royal Domain, that is, the territory placed under the immediate administration of the king. When it appears elsewhere, it has already well-nigh reached its full development, whereas, in a radius of a hundred miles around Paris we can watch its growth and notice the improvements which every decade of experience brought with it.

The period comprised between A. D. 1150 and 1250 was in France one of extraordinary activity and progress, intellectual and political. The kings of France, while playing a leading part in the great events of the time, encouraged art in every shape. The enfranchisement of the cities gave great intensity to municipal life, and the pride of new-born liberty found its expression in the erection of magnificent public buildings. Almost all the finest cathedrals of France belong to that period, though several of them were completed only centuries later.

From the Royal Domain the pointed arch gradually worked its way through what we now call the centre and south of France—slowly, however, because, among other

reasons, the ground was already held in many places by noble Romanesque structures, which nobody thought of removing so long as they sufficed to meet the requirements of public worship. And when adopted, it was only on condition of its accommodating itself to the earlier traditions of the various provinces. Hence, the striking differences between the Gothic of the north and of the south of France.

The new style spread much more rapidly into the neighboring province of **Normandy.** There it found an abundance of beautiful and easily wrought material and a race of men as remarkable for their building as for their fighting qualities. Magnificent churches arose on every side, and down to the present day, in no part of France can the student of art find so many striking monuments of Gothic architecture.

From Normandy it passed over into **England,** with most of the characteristics of Norman Gothic, and ultimately superseded the noble Romanesque of St. Alban's and Durham. For three centuries and more it flourished in its new home, assuming in succession the various forms known under the name of the *Lancet* or *Early English,* the *Decorative* and the *Perpendicular* styles. In each it has left behind it beautiful monuments admirably preserved or restored. In all it exhibits great originality of conception and detail. English Gothic, though first borrowed from France, is very unlike French Gothic. It aims less at great height, and, as a consequence, requires a far less elaborate system of buttresses and flying arches. But it finds abundant compensation in the great length of its principal structures. Behind the altar, instead of the rounded apse and the radiating chapels of the French *chevet,* the English architect erected a plain wall and an immense stained-glass window. The transept, which gradually loses its importance in French churches, expands, on the contrary, in those of England, and emphasizes more strongly the crucial form of the sacred building. The vaulted roof is much more elaborate and pleasing to the eye. On the other hand, the majestic towers which flank the main entrance of the French edifice are missing in most

of the English churches, but the central tower—a Norman feature, full of beauty and dignity—is rarely absent. Many other differences might be pointed out in the constructive and decorative details, all showing with what freedom and independence Gothic architecture was taken up and practised in England from beginning to end.

The **Germans**, already in possession, as we have seen, of a very beautiful style, were naturally slow to exchange it for another; they ultimately yielded, however, to the general impulse. But the surrender was incomplete, and German Gothic, though visibly borrowed from France, bears almost everywhere the unmistakable impress of local inspiration and earlier traditions. In the Cathedral of Augsburg, for instance, and in many other churches, we find a Gothic structure raised on the lines of the old bi-absidal Rhenish churches. Again, while in other countries the height of the nave is in striking contrast with that of the side-aisles, in Germany we frequently find them nearly equal. Finally, in German Gothic, the great aim of the builder seemed to be not so much to erect edifices beautiful in general design and harmony of parts, as to exhibit constructive dexterity, and surpass in lightness and airiness all that had been attempted elsewhere. Indeed, outside the celebrated cathedral of Cologne, the noblest, perhaps, of Gothic edifices, but purely French in style,—in fact, little more than an enlarged reproduction of Amiens,—there is no other Gothic church of the first order in all Germany.

The political condition of **Spain** for many centuries was ill suited to any extensive cultivation of architecture; yet at a very early period we find her faithful people busy in erecting richly decorated churches wherever they could practise their religion without molestation. With the growth of the Christian commonwealth the art spread, borrowing inspiration, as was natural, from what was nearest,—the south of France,—yet with distinctive characters of its own, which, however, it lost in a great measure later on, the products of the fourteenth century being almost entirely French, and

those of the fifteenth and sixteenth mainly German. Still, even when most under foreign influences, Spanish Gothic retains three characteristic features: the *general plan* of the churches, in which the crucial form is practically lost; the *cimborio* or dome, commonly placed at the intersection of the nave and transepts, and the *choro* or richly decorated choir, not between the transept and the altar, as is usual, but right in the nave, where it interferes equally with the convenience of the faithful and the general aspect of the interior.

"Before the commencement of the thirteenth century," says Fergusson, "the Italians had acquired such mastery over the details of their round arched style, and had worked it into such originality and completeness, that it is surprising that they should have so easily abandoned it for that form of pointed Gothic which they afterwards adopted. Yet early in the thirteenth century Italy too was smitten with admiration for the pointed arch, and set to work to adapt it to her tastes and uses." But while adopting freely the use of the pointed arch and visibly rejoicing in its graceful combinations, it can hardly be said that Gothic architecture ever became naturalized in Italy. Nowhere do we meet the most striking characters of the style; no chapels clustering around the apse, no grand façades, no buttresses crowned with their airy pinnacles, no spires, no high clerestories, no broad surfaces filled with graceful tracery and rich-colored windows. The pointed arch itself never prevails exclusively, except in a few churches of pure German work. The interiors, in which the piers are reduced to a minimum, often look poor and empty, and lead in the greatest churches, such as Florence and Milan, to the use of iron girders across the nave to give stability to the sustaining piers. Yet Milan Cathedral is, in its way, one of the most glorious products of Gothic art. But it was the work of German, not Italian artists. As to the style itself, it was copied without understanding and executed without feeling. Ruskin is indeed full of admiration for Italian Gothic; but it will be noticed that his admiration is almost entirely confined to details, and

it cannot be denied that the Italians, even when bad architects, were always beautiful carvers, and imparted a peculiar grace to whatever they touched.

Much on all these points will be found in the works already referred to, and the student cannot afford to neglect them, even from a practical point of view, inasmuch as artists in our time are wont to gather inspiration from all forms of style in the past, and to be sure of following them intelligently he will need to know something of all.

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THE TRUE AND THE FALSE MYSTICISM.

(Concluded.)

JUST in the measure that we have experienced, felt, and loved human intelligence, wisdom, grace, justice, pity, affection, fidelity, and every other moral and spiritual excellence; and just in the measure that we have studied and entered into the sympathy with the Divinity manifested in creatures, shall we be capable of a "real" knowledge or love of God. No doubt the notional concept of God as Infinite First Being is the same for the man of little internal experience and for the man of great internal experience, provided each clearly apprehends the abstract terms. The outline is the same; but the coloring, how different! The statement of a man's death has the same "notional" force for the casual reader of the newspaper obituary as for his wife, or mother, or child; but for these latter the "real" meaning is immeasurably full, while for the former it is simply zero. Such is the difference in significance of the dogmatic statement: "God exists," to the mere theologian or philosopher, and to one who by actual personal experience has learnt to taste and touch and handle and relish the Divinity as communicated to creatures and to recognize it as from God.

A certain purification or refinement of the intelligence and heart is therefore a condition for seeing God; not a

sterile, negative purification advocated by the false mysticism whose God is the very ghost of an abstraction, a mere *non-nihil*, whose contemplation hypnotizes the mind, but a positive purification which consists in the exclusion of darkness by the introduction of every kind of light, and in the exclusion of selfish, base, and impure love by the cultivation of the highest, widest, purest, and deepest love; which consists, in other words, in the highest development of our highest faculties; in the consequent growth of our power of appreciation.

A man who is unjust, ungenerous, untruthful, not through frailty falling short of his ideals, but through lack of appreciation, how will such a one love these things in God? What attraction will God have for him? Look at it how we will, our own heart is the mirror in which we see God.

And this brings up the practical question of the conditions favorable to contemplative love, and to the formation of an ever truer and worthier image of God in the mind. Owing largely to the almost inevitable likeness of terminology used in the expression of the false mysticism and the true, it must be confessed that according as the mind in its confusion has wavered between conceptions so opposite (albeit analogous and correlative), the practical conclusions and issues have been vitiated by a like hesitancy and inconsistency; and we find the Christian mystic at times enunciating and acting on principles which belong to Oriental pessimism or nihilism, and are quite incompatible with those by which he is governed in the main; we find him disposed to regard all human interests, all secular knowledge and science, all experience of the senses, all phantasms of the imagination, all works of art and industry, all natural affections and emotions whatever, other than the direct thought of God and the supernatural, could in any way occupy the soul's attention, with a sort of jealous suspicion, and inclined to obviate the danger, not by temperance, but by total abstinence; not by using these things to lead us to God, but by discarding them altogether, and striving to occupy the mind and heart with the thought of God alone. This is, of course, to forget that we can in this life have no "real" thought of God but such as has been created, nourished

and fed from our intelligence and experience of ourselves and other creatures; that the mere "notional" conception of God is, apart from such feeding and nourishing, but a barren symbol for a value unknown; a skeleton thought without flesh or warmth or vitality; something whose contemplation can do little more than hypnotize the mind into a state of negative rest nigh to death, but cannot waken, quicken, and thereby rest and satisfy its utmost energies, in an act of breathless, eternal, infinite wonder. A régime that would thus stunt the mind and affection, and remove the very soil from which alone the idea of God can spring up and draw nutriment and increase, belongs properly to the mysticism of the Buddhist who is seeking rest in the minimum of spiritual activity through the fixed contemplation of Infinite Void.

But on the whole, in spite of occasional slips and slidings from one to another of those contrary conceptions which lurk under an almost identical language, the Christian mystics have held fast to the truth that the way to God is through creatures, and the perfection of God's image in the soul involves the very fullest development, the *positive* purification of its highest faculties, and of the entire man, soul and body.

We find, according to the possibilities of the age and country, reading, research, scientific and literary studies, fine arts and useful handicrafts flourishing in those homes of contemplation to whose shelter we owe the preservation, the advance, and even the creation of many of these elements of civilization and rational development. Augustine, Jerome, Basil, Gregory, Bernard, Aquinas, Anselm,—these and a hundred other names are not less associated with all the learning and life of their day than with contemplative prayer of the highest order. Not that they were all mystics, in so far as that word implies a certain involuntary rapture in which the whole attention is wrested from everything else by the thought of God; for this depends on the sensibility and responsiveness of the affection which sometimes is least where the spiritual light is greatest, and conversely; so that many love the little they know of God far more vehemently than others love the much they know of Him. But those of whom we speak were men

who, however they may have been self-possessed and masters of their affection, yet had a singularly real, rich, and massive sense of God.

If retirement from the world into the desert or the cloister is almost invariably considered a condition of a life of contemplation, yet the motive is not, as with the Buddhist, to starve the soul, but to fill it; it is to withdraw it from battening on the husks that it may feed upon the bread of angels. It is because for the most part the cares of ordinary life belittle the soul and render thought difficult and impossible that retreat is in many cases a *sine qua non* for the leisured consideration needed for a life of close communion with God. As to the necessity and social utility of such a class of devotees we have spoken elsewhere. Our immediate point is that the retreat of the Christian mystic is not from life to death; from mental and moral activity to inaction; but from a lower and thinner to a fuller and higher life; from dissipation to concentration of energy.

Nor in the abandonment of wife and children, in the love and service of whom the best affections and virtues in normal cases are elicited and strengthened, is the Christian mystic influenced by a desire of narrowing his affections as though he could love God better for loving man less; but his aim and hope is to put on an affection which is not diluted but strengthened for being world-wide like that of God's own heart, to which it is attuned; and to find in the Church and in the universal human family what others find in the few members of a single household.

Since it is by the mind and the heart that God is apprehended and loved, whatever tends to the expansion and purification of these faculties disposes us for contemplation. The mind is expanded in the measure that it is fed with all manner of knowledge, the fruit of experience and of reflection upon experience—our own and that of others. And it is purified not only from the negative stain of darkness and ignorance—for this were but another aspect of its expansion—but from all positive error of credulity or doubt, from all bias and prejudice; from all that would clog the smoothness of its

operations, or hinder its upward flight. The heart is expanded by every increase of affection and interest in persons or in things to which any measure of the Divine Goodness has been communicated; and it is purified by the orderly harmonizing of all these affections under the dominion of its master-affection for the Divine Goodness, unalloyed and in itself; and by the casting out of all selfishness and weakness and whatever could debase or dissipate its best and highest energies.

If God is only seen in creatures, the more we see of creatures the more we see of God. If, for example, in the *Benedicite* and similar acts of divine praise we bless God and love Him for the wisdom, goodness, power, and beauty displayed in His works, the more we know of those works the fuller our praise will be. Thus, the sacred poet is not content to say: "All ye works of the Lord bless ye the Lord," and there to make an end. That were far too vague and notional a concept to move hearts of flesh. But he proceeds to unfold the contents of this notion and to enumerate God's works in detail. Yet, when all is done, he still leaves us with but classes and species which admit of indefinite unfolding. How much more will "sun, moon, and stars" mean for the astronomer than for another who has not given his life to communion with those wondrous immensities! Similarly, rain, dew, winds, hoar-frost, ice, snow, light, darkness, cloud, lightning, mountains, hills, flowers, birds, beasts, seas, streams, will each mean for one very little; for another an immeasurable wealth of divine revelation, according to the experience, observation, reflection of the contemplative. What does *universa germinantia in terra* (everything that sprouts up from the soil) mean for one born and bred in city slum? and what for one accustomed to make the flowers his calendar? "Ice and snow" will suggest to some little more than miscomfort; but to other minds they will summon up the glory of Alpine heights or the terror of Arctic winters. Every river by whose banks we have wandered; every hour we have mused by the seashore; every gentle breeze we have inhaled; every tempestuous wind which has swept over us; every cloud that our eye

has traced and followed; every dawn and sunset whose splendor we have marked; every bird whose song we have listened to, whose plumage we have noted; every living creature whose form and action and instinct have filled us with wonder—all these observations and experiences combine to expand the mind and to crowd more and more meaning into the words of the *Benedicite*, and thereby to add depth and richness to our sense of God and to the praise we render Him. Nor is this less but more true when in the same hymn we pass from the non-moral to the rational and moral world and bless God for a new order of self-manifestations accorded us in the mind and heart of man. The more we know of humanity at large (*Filii hominum*), of the nature and history of man, the deeper and more detailed our knowledge, the richer will be our praise. So, too, the more we know of Israel, the Church of God, and of the souls of the just on earth, and of the saints in heaven, the more will our words be pregnant with sense, the less will our prayer be meagre and barren.

This we have said to illustrate what we mean by that general expansion of the mind so helpful to contemplation in the Christian sense of the term. It follows, as a matter of course, that whatever cultivates and furnishes the mind is of the highest importance. To starve the mind and then to lock it up in a cell to contemplate God would be to expect bricks without straw. It was precisely so far as the highest and best culture could not be secured in the hurry and multifariousness of a worldly life that contemplatives have fled from an atmosphere prejudicial in most cases to mental growth; but in no wise did they desire to cut themselves off from the sources of spiritual nourishment. All that history and philosophy and science and literature can give us and that we can receive in the way of furniture for our mind is to be added as a heritage from the past to the little stock of our own personal experience and reflection. This latter, though comparatively slight in quantity, is yet of sovereign importance, since it is the principle by which what we learn through others is appropriated and vitalized.

Nor is it only as supplying the mind with matter for

blend—which results in hysteria and other kindred disorders. This unbalance may be caused by an habitual diversion of energies to either side, to the impoverishment of the other; so that hysteria or hysterical phenomena mark excesses of animalism and excesses of spiritualism alike. Often, moreover, there is a constitutional predisposition, one way or the other, which can be developed or counteracted by one's pursuits in life. Also, there are at times in the same subject sudden reactions, back-swings of the pendulum, struggles of injured nature to right herself and rest in the mean. All these well-known phenomena point to the necessity of that mastery over the workings of the mind and imagination which can be largely secured by studies that involve method, concentration, criticism, freedom from heat and commotion, such as some branch of positive science or of historical inquiry which brings the mind into sobering contact with fact and reality.

Still more obvious is the necessity of counteracting the excessive strain put upon the cerebro-nervous system by a life of contemplation, and of securing that perfect health of body without which the health of the mind is so gravely imperilled. Apart from those austerities which the saints have assumed in a spirit of penance and expiation, there is a certain severity and bodily asceticism which has always been recognized as conducing to mental efforts of the higher sort; nor is it to be supposed that health means the fullest possible degree of physical development. But any neglect of the conditions of a sound nervous system through insufficiency of food, or sleep, or fresh air, or exercise, opens the door to hysterical ailments and morbid illusions.

And besides this expansion and enrichment of the mind and its purification from error and illusion, we have to attend assiduously to the expansion and purification of the heart and affections. It is only in proportion to our experience of loving and of being loved, and that, in the highest, painfullest, most unselfish way, that we increase our power of loving God and our desire of being loved by Him in return. And here again the superficial resemblance between the detachment advocated by Oriental pessimism and that which is

building up its idea of God that all this experience, information, and study are needed; but also as contributing to that work of mental purification, discipline, mortification and restraint, without which the luxuriant fulness of our thought generates confusion rather than truth, and carries us along like drifting straws in its wild currents. For of these two elements, fulness and restraint, all life and perfection, whether of body, heart or mind, is woven.

There is a discipline in abstract philosophy, in mathematics, in positive and historic investigation, in literary construction and criticism, in the fine arts, in useful handicrafts, which purifies the mind from error, quickens its powers of observation, insight and reason, and makes it pliant, subtle, and strong in dealing with the matter presented to it. And in the measure that mystic contemplation is from its very nature as far as possible removed from the category of what is called "exact thought," dealing as it does with objects necessarily beyond the comfortable grasp of the mind, and belonging in some sort to the world of ideas which we construct for ourselves out of materials derived from the world of experienced realities, this healthy commerce with the concrete and the exactly verifiable is all the more needful if the intellect is to keep its balance.

Nor have these means been ever wholly neglected in the monasteries of contemplatives; though of course they were not always and everywhere as abundant and readily accessible as in our own days, nor was their direct bearing on contemplation, apart from their indirect value as a recreation and diversion of the mind, always explicitly adverted to.

The need of this discipline, this asceticism and mortification of the intellect, is evident when we consider the excesses and delusions that may arise and have arisen from spiritual excitement and intoxication in the case of certain visionaries and ecstatics.

It is plain that a life of thought and contemplation tends to destroy the rightly balanced distribution of the vital powers between mind and body, and to produce that anarchy of the nervous system—the borderland where the two territories

approved by Christian mysticism covers an immeasurable antagonism of principle and spirit. Christ says: "He that loves father or mother, son or daughter, husband or wife, brother or sister, more than Me is not worthy of Me," and demands a readiness to forsake all rather than forsake the interests of God and of our own soul. This is a matter of grave or lesser obligation, or one merely of counsel, according to the matter in regard to which the love of God and the love of our near ones or neighbors come in conflict. Inhuman as it sounds to faithless ears, this doctrine is only what all confess when they say that for no personal affection may we sacrifice principle, truth, justice, or any other eternal interest; it is the sentiment we applaud in: "I could not love thee half so well, loved I not honor more." Indeed these lines give us the true solution of the seeming difficulty. Natural affections are not weakened but strengthened and developed in their purest form by being kept in their right place, namely, subject to the overruling love of God, the Eternal Reason and Truth and Honor.

Matter and force is spiritualized so far as the work of spirit is put into it, and they are impregnated with idea and thought and form, and delivered from the passiveness, grossness, and shapelessness which is implied in the expressions: "brute matter" and "brute force." And "carnal" affection similarly is spiritualized, while it is restrained, shaped, and directed by intelligence and light. Obeyed blindly and passively, these affections quickly degenerate and expend themselves unprofitably, dragging the whole character down to the gutter. They are but a form of "selfishness" in the bad sense of yielding to the stronger inclination without thinking if it be the better; that is, without referring it to the law of reason which is the law of Divine love, of the love of what is Divine. The affection which cannot bear pain or inflict pain in the interest of higher claims; the affection of weakly self-indulgence which sacrifices the higher good of the beloved one to present mutual gratification; which cannot enter into the mind of Christ, whose severe love did not spare the heart of His Mother pierced with the sword of separation;

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such affection is carnal, corruptible, and evanescent; and it is only by the refining influence of restraint and mortification that it can be shaped and spiritualized and thereby redeemed. When a man in his loving is really dead to all worldly and selfish considerations and awake only to those that are divine; when he loves friends and relatives and neighbors for what is really best and most lovable in them; when he recognizes the unshaped, natural drawings of his heart as from God, and therefore not to be profaned by misuse but perfected by right use; when in loving them he is by interpretation loving Christ whose they are, and when in loving Christ he is loving them; when, in a word, his natural affection is lit up with Divinity, then indeed his heart has first learnt what love means.

Thus the perfect love of man leads to the perfect love of Christ, and conversely. So intimately do they act and react, that they may be regarded as two phases of one love. If then the Christian solitary leaves his home for the closer service of Christ, it is only in the spirit in which a man may leave his family for years to go and earn for them in a foreign land. They might weakly wish to keep him; he might willingly wish to stay; but the higher love demands the mutual sacrifice.

Undoubtedly the continual close proximity of those to whom we are deeply attached has a narrowing, exclusive influence upon our affections, and not only hinders our loving others as we ought, but our loving them with a discerning and intelligent regard. Emotional intensity gathers up the rays of our attention and centres them on a single point. Moreover, the assimilative force of that emotion makes us disposed to conform ourselves even blindly to the pattern of those we love, and to approve in them what we did not previously approve. Hence it is always a gain to stand away for a time, to calm excited feeling and to see things clearly, that our love may be based on no illusion blinding us to the defects of those we love and to the perfections of others. It is a higher love that does not depend on illusion or fear disillusion in either respect.

While, therefore, the Buddhist seeks to eradicate every natural affection, the Christian seeks to strengthen and purify it, and to use it as means of developing all that is best in his heart, and so increasing his capacity of loving God. Mortification here, as elsewhere, is common to both systems; but in the one it is death for the sake of death; in the other, for the sake of fuller and richer life. The Christian withdraws from his family that he may love them more deeply and truly and at the same time extend his love as wide as that of the heart of Christ.

The striking superficial resemblance between the retirement of the Buddhist monk or hermit and that of the Christian contemplative or mystic covers a substantial difference of infinite moment. Death is the keynote of one system, life that of the other. The Christian withdraws himself from the petty activities of external life in the interests of a life of action, whose fruitfulness and utility is indirect, but more abundant and far-reaching,—a thought unintelligible and paradoxical to those who ignore the omnipotence of idea and measure utility by material productiveness, or some equally tangible result. He designs to live not less but more fully, to lose his life in a lower sense that he may gain it in a higher. His cell is the grave of his narrower, unworthy self, but it is the cradle of his truer and wider self.

To say that through Neo-Platonic influence this vital distinction has never been lost sight of, would be to fly in the face of known facts; to say that it is not clearly contained in the utterances of Catholic saints and teachers, when they are combating pseudo-mysticism and quietism in its various forms, and so forced to a closer consideration of the matter, is no less a deviation from truth.

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TH CENTURY JUBILEES IN THE CHURCH.

WHEN, at the conclusion of the thirteenth century, Boniface VIII proclaimed the first solemn secular jubilee, such as Leo XIII will inaugurate within a few days in the great mother-church at Rome, nearly every country in Europe was at war. Within the Church, apart from the hostile attitude of Philip the Fair which culminated in the issuing of the Bull *Unam Sanctam*, opposition was brewing on the part of the Franciscan monk Ubertin de Caval, with an immense following, whilst the Order of the Knights Templar, representing more than nine thousand convents, acted in persistent revolt against the authority of the Pontiff, until a few years later the entire institute was suppressed.

But at the call of the Pope the faithful from all parts of the known world flocked to the Eternal City. Tradition declared that in former ages at the beginning of the centuries similar summons had been extended, and that to those who visited the basilicas of St. Peter and of St. Paul were granted extraordinary indulgences. Pope Boniface made it a rule for all future ages; and the records of his legislation on the subject became the norm for the following centuries. The pilgrims from abroad—*Romipedae*—came on foot, with staff and scrip, the broad-brimmed hat and the conventional shell fastened to the shoulder, chanting the Gradual hymns as they moved toward the Porta Angelica. And when they had reached the hallowed shrine where the bodies of the Apostles rested, they ascended on their knees, still praying and singing, the twenty-one steps of the old basilica which had been built nine hundred years before by Constantine. Having kissed the dust-stained pavement of the venerable sanctuary, and performed their orisons, they returned to seek shelter in some hospice of the Holy City. Day by day during the course of that "Holy Year" more than 200,000 pilgrims crowded the streets and thoroughfares of Rome. The poor were sheltered and fed by the direction of the Pontiff from the offerings of the wealthier pilgrims; and the old Castell Giubileo bears still witness to the generosity with which alms poured in for the

support of the needy, whilst the rest of the offerings was devoted to the decoration of the basilica. A picture by Giotto in the Lateran commemorates the opening of the jubilee of 1300.

A hundred years later we find another Boniface in the Pontifical Chair. The Romans, so the records in the archives tell us, sent a delegation to the Pope, then residing at Assisi, asking him to return to the Eternal City in order that he might there inaugurate the jubilee year of the new century. There were reasons why the Pontiff wished to defer the celebration; it was the time of the schism at the court of Avignon. There had been two solemn jubilees, in 1350 and in 1390; and Urban VI, who died in 1389, had issued a decree by which the faithful might be made partakers of the grand indulgences at Rome every thirty-three years, thereby commemorating the period which our Divine Lord spent on earth. But the jubilee took place, although the circumstances prevented its being solemnized by the presence of Boniface IX in the City of the Popes, which, despite the schism, was still felt to be the capital of the Christian world.

More than eighteen months before the end of the succeeding century Alexander VI announced the solemn jubilee for the year 1500. Extensive preparations were made for the festive celebration and the accommodation of the pilgrims. The street leading from the bridge of San Angelo to St. Peter's, now known as the *Borgo nuovo*, was widened to allow the processions to pass to the basilica with more freedom. The custom of reserving a special entrance into the church, to be opened with solemn ceremony for the jubilee year, became a regular law from this time forward. The four principal churches of Rome have, as is well known, five portals, one of which, called the *porta aurea* or *porta sancta*, is ordinarily closed by a wall of solid masonry, and opened only for the celebration of the jubilee, probably to symbolize the special spiritual privileges to which the Church opens access at that holy season. There is an altar on the inside of this gate, and on it Mass is celebrated on Christmas day in conjunction with the opening and closing of the jubilee gate and the holy year.

The ceremony of opening the *porta aurea* is very beautiful. The Pontiff proceeds in solemn procession to the gate, strikes the wall at the entrance thrice with a golden mallet, after which it is immediately opened by workmen who stand ready on the inside. Three Cardinals are appointed at the same time to perform the like ceremony, using silver mallets, for the opening of the basilicas of St. Paul, St. John Lateran, and St. Mary Major.

The jubilee of 1600 was promulgated by Pope Clement VIII. In a monograph on the subject of the "Holy Year in Rome," Mgr. Anton de Waal gives some interesting details regarding the character of the pilgrims, the hardships which they underwent in their long journeys to the Holy City, and the austerities which many of them practised, even to the sacrificing of their lives. Thus we are told how Cardinal Andreas, Archduke of Austria, fell ill of the fever on reaching Rome. He had travelled on foot and in palmer's garb, unknown to those around him. But when the Pope was informed of his presence in the city and of his sickness, he made them bring him to his own rooms at the Vatican. It was too late. On the fourth night the Cardinal died; and the aged Pontiff, stricken with grief, left the bedside and went out into the street regardless of the chilly winter night, for the sun had not yet risen, to visit in pilgrim fashion and as an expiation, the seven jubilee stations, for the soul of the deceased Cardinal. So is it written in the Corsini archives: "Mortuo Cardinali Sanctissimus senex illico, quamvis hora esset incommoda, videlicet gallicinium, et coelum frigidum valde . . . septem illas ecclesias expiationi addictas ante ortam lucem pro salute Cardinalis visitavit ecclesias."

Sickness had prevented the Pope from opening the *porta aurea* on Christmas night; but on New Year's day everything was ready for the solemn ceremonial. An eye-witness gives us the following account:[1] When the Pontiff had given the Papal Benediction to the pilgrims assembled before the Vatican, he was conducted into the Sistine Chapel, where the Blessed Sacrament had been publicly exposed. Having intoned the *Veni Creator*, the pontifical procession passed through

[1] *Cf.* De Waal, *D. h. Jahr in Rom*, p. 38.

the Swiss gate to the piazza of St. Peter's, the clerics and many of the pilgrims carrying lighted torches. Immense crowds filled every nook and corner of the streets and thoroughfares, so that the procession could only with difficulty reach the court before the basilica, where near the *porta sancta* the Papal throne had been erected. After commissioning the Cardinals who were to open the golden gates of the three other basilicas, the Pontiff arose, and, accompanied by Cardinals Francesco Sforza and Allessandro Peretti Montalto, beat thrice upon the closed gate, repeating each time the words, "*Aperite mihi portas justitiae*," to which the choir responded, "*Ingressus in eas confitebor Domino.*" Then the grand penitentiary, Cardinal San Severino, struck the gate once more with the golden mallet, and the stone wall was quickly removed as if by magic. In a short time every vestige of masonry had disappeared, for the pilgrims were eager to carry off the fragments as blessed mementoes of their holy pilgrimage. The confessors of St. Peter's, clad in chasubles of gold, then washed with blessed water the posts and wiped the entrance with clean linen cloths. The Pontiff rose and, with crucifix uplifted in his hand, intoned the *Te Deum* as he entered the golden gate of the magnificent church. The Swiss Guards and the Papal artillerists at St. Angelo kept up the boom of cannon to announce far and wide the opening of the jubilee portals, now being thronged by the masses of pilgrims following the papal procession as it moved up the nave of St. Peter's. In the other basilicas similar scenes were enacted.

Although Clement VIII was already sixty-five years of age, the chronicler tells us that he made seventy visits to the four basilicas, and this barefoot, going up the *scala santa* on his knees every Saturday. Often he went into the hospices where the poor were housed and saw that they suffered no need; and each day twelve of the pilgrims were bidden to partake with him of the frugal meal that was served at his table. For hours he sat in the confessional as an ordinary priest, and distributed Holy Communion to the thousands that flocked daily to the altar. For the bishops and priests who came to the Holy City in order to gain the jubilee indulgences, the

Pontiff had opened a large hospice near the Vatican. The modern visitor may still see in the street called Scossacavalli, the building known as the palazzo Torlonia, used for this purpose.

Many things had been changed in the old city since the last centenary jubilee. The pilgrims crossed the Ponte Molle along the old Flaminian Way, and entered Rome by the *porta del popolo*, where a magnificent view met the eye of the stranger as he looked toward the terraced gardens of the Pincian hill. The majestic proportions of St. Peter's, with its magnificent dome, though not completed at that time in every detail, invited the enthusiastic admiration of the lovers of art and of religion. The great renascence had taken place in the bosom of the Church, and the so-called Protestant Reformation had found its counterpart in the genuine reforms inaugurated by such saints as Charles Borromeo, Ignatius Loyola, Philip Neri, Pius V, Thomas of Villanova, Peter of Alcantara, John of Avila, Theresa, John of God, Francis Borgia, Louis of Granada, John of the Cross, whilst Vincent de Paul and Francis de Sales were filling France and Savoy with the reports of their apostolate, demonstrating the eternal vitality of the Catholic Church.

The number of pilgrims was estimated to be about 3,000,000; the hospice of the Trinita alone gave shelter to 500,000 strangers. The Masses offered in St. Peter's during the jubilee year numbered 41,239; in St. John Lateran's, 27,000; in St. Paul's, 22,000; in St. Mary Major's, 19,000. It was altogether a time of wondrous graces, and many strangers who came to Rome through curiosity returned thence as faithful converts.

The jubilee year of 1700 is marked by the death of Innocent XII, who had proclaimed it from his bed of sickness. Cardinal de la Tour represented the Pontiff in the opening ceremony. It was a sad year in the Holy City; but the call to penance was repeated throughout the rest of the Catholic world when in the following year Clement XI extended the jubilee indulgences to all those who had been prevented from making the pilgrimage to Rome. St. Magdalene de Pazzi, the Venerable Agnes of Jesus, Blessed Margaret Mary, St. Rose of Lima, are landmarks of that time which indicate

the growth of fresh fervor in different parts of the world; whilst the names of Bossuet, Fénélon, Olier, Mabillon, Fléchier, and others, show a renewal of priestly zeal which aimed at combating, with intellectual weapons, the dangerous tendencies which had manifested themselves within the fold of the Church.

We come to the opening of the present century. There is no jubilee—for the first time in five centuries. The Church bends in sadness under the yoke of the Corsican conqueror. At the time when the jubilee for 1800 would in the ordinary course of events have been proclaimed, the news is whispered along the streets of Rome that Pius VI is dead—no longer a prisoner of the proud soldier, Napoleon; for, though the aged Pontiff's body lies cold and helpless in the prison at Valencia, guarded by French soldiers, his soul has passed to the throne of a mightier Lord to appeal to a judgment from which there is no appeal in time or in eternity. Pius VI, over eighty years of age, after having been dragged from his home in the Vatican to Sienna, then to Florence, finally to Valencia, died on the 29th of August, 1799. There was no Pope to open the Jubilee gate on the Christmas night of that year or during the following year. Pius VII, his successor, is proclaimed Pontiff at Venice in 1801, and soon after goes to Rome. But it was not till his successor, Leo XII, had assumed the government of the Church that a jubilee was announced for the year 1825, since it had become the custom to mark not only the century, but the quarters of each century, by a solemn jubilee indulgence.

But from that day to this the golden gate of St. Peter's at Rome has not been opened by any Pontiff. May the hand that is to wield the golden mallet and trowel for the opening and closing of the Holy Year of 1900 be strengthened for the task! Leo XIII has, during his long and wondrously fruitful reign, opened many a pathway into the Church of Christ, whence blessings of peace and truth have issued forth unto the nations wandering in darkness and strife. May the breaking of the wall that bars the golden gate of the mother-church be an augury of still greater blessings under the glorious pontificate of our Jubilee Pontiff, the beloved and revered Father of many millions who seek the Kingdom of Christ!

Analecta.

INDULGENTIAE CONFRATERNITATIS SANCTISSIMI ROSARII.

PARS PRIMA.

Indulgentiae Confratribus propriae.

I.

PRO IIS QUI CONFRATERNITATI NOMEN DANT.

1. Indulgentia Plenaria, si confessi sacraque communione refecti in confraternitatem recipiuntur (Gregorius XIII, *Gloriosi*, 15 Iul. 1579).

2. Indulgentia Plenaria, si legitime inscripti et confessi, eucharistiae sacramentum sumunt in ecclesia seu capella confraternitatis, tertiam partem Rosarii recitant et ad intentionem Summi Pontificis orant (S. Pius V, *Consueverunt*, 17 Sept. 1569).

NOTA.—Qui confraternitati adscribuntur, has indulgentias aut ipsa adscriptionis die, aut die dominica vel festiva proxime sequenti lucrari possunt (S. C. Indulg. 25 Febr. 1848).

II.

Pro iis qui recitant Rosarium.

A.—*Quovis anni tempore.*

3. Indulgentia Plenaria, semel in vita, si Rosarium ex instituto confraternitatis per hebdomadam recitant (Innocentius VIII, 15 Oct. 1484).

4. Si integrum Rosarium recitant, omnes consequuntur indulgentias quae in Hispania conceduntur coronam B. Mariae V. recitantibus (Clemens IX, *Exponi nobis*, 22 Februarii 1668).

5. Indulgentia quinquaginta annorum, semel in die, si tertiam partem Rosarii recitant in capella SS. Rosarii seu saltem in conspectu altaris praedictae capellae, vel si extra civitatem, in qua erecta est confraternitas, commorantur, in ecclesia vel oratorio publico quocumque (Adrianus VI, *Illius qui*, 1 Apr. 1523).

6. Indulgentia decem annorum et totidem quadragenarum, si ter in hebdomada Rosarium recitant, pro qualibet vice (Leo X, *Pastoris aeterni*, 6 Octob. 1520).

7. Indulgentia septem annorum et totidem quadragenarum, pro qualibet hebdomada si integrum Rosarium recitant (S. Pius V, *Consueverunt*, 17 Sept. 1569).

8. Indulgentia quinque annorum et totidem quadragenarum quoties, recitando Rosarium, in salutatione angelica nomen Iesu devote proferunt (Pius IX, Decr. S. C. Indulg., 14 Apr. 1856).

9. Indulgentia duorum annorum si integrum Rosarium per hebdomadam dicendum per tres dies distribuunt, pro uno quolibet ex his tribus diebus, quo tertiam partem Rosarii recitant (Clemens VII, *Etsi temporalium*, 8 Maii 1534).

10. Indulgentia tercentum dierum si recitant tertiam partem Rosarii (Leo XIII, 29 Aug. 1899).

11. Indulgentia centum dierum quoties alios inducunt ad tertiam partem Rosarii recitandum (Leo XIII, 29 Aug. 1899).

12. Indulgentia tercentum dierum, semel in die, si dominicis vel festis diebus in aliqua ecclesia Ordinis Praedicatorum assistunt exercitio recitandi vel canendi processionaliter sin-

gulas Rosarii decades coram singulis mysteriis sive in pariete, sive in tabulis depictis (S. C. Indulgent. 21 Maii 1892).

B.—*Certis anni diebus vel festis.*

13. Indulgentia Plenaria, in festo Annuntiationis B. M. V., si confessi et communione refecti Rosarium recitant (S. Pius V, *Iniunctum nobis*, 14 Iun. 1566).

14. Indulgentia decem annorum et totidem quadragenarum, in festis Purificationis, Assumptionis et Nativitatis B. M. V. si Rosarium recitant (S. Pius V, loc. cit.).

15. Indulgentia decem annorum et totidem quadragenarum, in festis Resurrectionis, Annuntiationis et Assumptionis B. M. V. si tertiam partem Rosarii recitant (S. Pius V, *Consueverunt*, 17 Sept. 1569).

16. Indulgentia septem annorum et totidem quadragenarum in reliquis festis D. N. I. C. et B. M. V. in quibus sacra ipsius Rosarii mysteria recensentur (scilicet, in festis Visitationis B. M. V., Nativitatis D. N. I. C., Purificationis et Compassionis B. M. V. (feria sexta post dominicam passionis). Ascensionis D. N. I. C., Pentecostes et Omnium Sanctorum), si saltem tertiam partem Rosarii recitant (S. Pius V, loc. cit.).

17. Indulgentia septem annorum et totidem quadragenarum in festis Nativitatis, Annuntiationis et Assumptionis B. M. V. si integrum Rosarium ex instituto confraternitatis per hebdomadam recitant (Sixtus IV, *Pastoris aeterni*, 30 Maii 1478; Leo X, *Pastoris aeterni*, 6 Oct. 1520).

18. Indulgentia centum dierum in festis Purificationis, Annuntiationis, Visitationis, Assumptionis et Nativitatis B. M. V. (Leo X, loc. cit.).

III.

Pro iis qui comitantur processionem ss. rosarii.

19. Indulgentia Plenaria, si confessi et communicati processioni prima mensis dominica intersunt, ibique ad intentionem Summi Pontificis orant et insuper capellam SS. Rosarii visitant (Gregorius XIII, *Ad augendam*, 24 Oct. 1577).

Nota.—Hanc indulgentiam, confratribus concessam, con-

sequi poterunt confratres itinerantes, navigantes aut alicui inservientes (quos inter milites actu servientes adnumerantur) integra Rosarii recitatione; infirmi vero, vel legitime impediti si tertiam partem Rosarii recitant (Gregorius XIII, *Cupientes*, 24 Dec. 1583).

20. Indulgentia Plenaria si processionem associant in festis Purificationis, Annuntiationis, Visitationis, Assumptionis, Nativitatis, Praesentationis et Immaculatae Conceptionis B. M. V. (Pius IV, *Dum praeclara*, 28 Febr. 1561), vel aliquo die infra octavas istorum festorum (S. C. Ind., 25 Febr. 1848).

21. Indulgentia quinque annorum acquirenda, quando ex eleemosynis confraternitatis virgines matrimonio iungendae dotantur, si processioni intersunt (Gregorius XIII, *Desiderantes*, 22 Mart. 1580).

22. Indulgentia centum dierum, si processionem debitis diebus faciendam associant Gregorius XIII, *Cum sicut*, 3 Ian. 1579).

23. Indulgentia sexaginta dierum, si processiones ordinarias tam confraternitatis, quam alias quascumque de licentia Ordinarii celebratas, etiam SS. Sacramenti ad infirmos delati, comitantur (Gregorius XIII, *Gloriosi*, 15 Iul. 1579).

IV.

Pro iis qui visitant capellam vel ecclesiam confraternitatis.

24. Indulgentia Plenaria qualibet prima mensis dominica, si confessi et s. communione refecti id faciunt, ibique ad intentionem Summi Pontificis orant (Gregorius XIII, *Ad augendam*, 12 Mart. 1577).

Nota.—Hanc indulgentiam etiam confratres infirmi, qui ad eamdem ecclesiam accedere non valent, lucrari possunt, si, praevia confessione et communione, domi ante devotam imaginem Rosarium seu coronam (h. e. tertiam partem Rosarii: S. C. Indulg. 25 Febr. 1877 ad 6), aut septem psalmos devote recitant (Gregorius XIII, loc. cit.).

25. Indulgentia Plenaria, quavis prima mensis dominica, si sacramentis muniti, expositioni sanctissimi eucharistiae sac-

ramenti in ecclesia confraternitatis, quatenus de Ordinarii licentia locum habet, per aliquod temporis spatium devote intersunt, ibique ad intentionem Summi Pontificis orant (Gregorius XVI, *Ad augendam*, 17 Decembris 1833).

26. Indulgentia Plenaria, si confessi ac s. communione refecti capellam SS. Rosarii aut ecclesiam confraternitatis visitant, ibique ad mentem Summi Pontificis orant a primis vesperis usque ad occasum solis in festis Domini Nativitatis, Epiphaniae, Resurrectionis, Ascensionis et Pentecostes: item in duabus feriis sextis quadragesimae ad arbitrium eligendis; nec non in festo Omnium Sanctorum, ac semel infra octiduum Commemorationis omnium fidelium defunctorum (Gregorius XIII, *Pastoris aeterni*, 5 Maii 1582; Gregorius XVI, *Ad augendam*, 17 Decembris 1833; S. C. Indulg., 12 Maii 1851).

27. Indulgentia Plenaria, sub iisdem conditionibus, a primis vesperis usque ad occasum solis, in festis B. M. V. Immaculatae Conceptionis, Nativitatis, Praesentationis, Annuntiationis, Visitationis, Purificationis, Assumptionis ac in festo septem Dolorum (feria sexta post dominicam passionis) (Gregorius XIII, loc. cit.; Clemens VIII, *De salute*, 18 Ian. 1593; Gregorius XVI, loc. cit.).

NOTA *a*.—Indulgentia Plenaria in festis B. M. V. Conceptionis, Nativitatis, Praesentationis, Annuntiationis, Visitationis, Purificationis et Assumptionis acquiri etiam potest per octavam, sed semel tantum in quovis octiduo (S. C. Ind., 25 Febr. 1848).

NOTA *b*.—Indulgentia Plenaria in diebus Paschatis, Ascensionis et Pentecostes, ac in festis B. M. V. Immaculatae Conceptionis, Nativitatis, Annuntiationis, Visitationis, Purificationisi Praesentationis et Assumptionis, nec non in duabus feriis sextis quadragesimae acquiri potest etiam visitando quamcumque aliam ecclesiam vel publicum oratorium (S. C. Indulg. 12 Mai, 1851).

NOTA *c*.—Quoad itinerantes, navigantes, inservientes vel infirmos aut alias legitime impeditos, pro acquisitione Indulgentiae Plenariae ecclesiam seu capellam SS. Rosarii visitantibus concessae diebus quibus festa mysteriorum Rosarii celebrantur, idem dicendum, quod superius de iis, qui processioni

intervenire nequeunt (n. 19), dictum est (Sixtus V, *Dum ineffabilia*, 30 Ianuarii 1586).

28. Indulgentia Plenaria, sub iisdem conditionibus, dominica infra octavam Nativitatis B. M. V. (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

29. Indulgentia Plenaria, sub iisdem conditionibus, dominica tertia Aprilis, a primis vesperis usque ad solis occasum (Gregorius XIII, *Cum sicut*, 3 Ian. 1579).

30. Indulgentia septem annorum et totidem quadragenarum, si confessi sacraque communione refecti capellam seu altare confraternitatis visitant, ibique ad intentionem Summi Pontificis orant in diebus Nativitatis Dñi, Paschatis, Pentecostes, et in festis Immaculatae Conceptionis, Nativitatis, Annuntiationis, Visitationis et Assumptionis B. M. V., nec non in festo Omnium Sanctorum (Clemens VIII, *Salvatoris*, 13 Ian. 1593; Idem, *De salute*, 18 Ian. 1593).

31. Indulgentia centum dierum pro quolibet die quo visitant capellam seu altare SS. Rosarii, ibique ad intentionem Summi Pontificis orant (Gregorius XIII, *Cum sicut*, 3 Ian. 1579).

NOTA.—Moniales in clausura viventes, iuvenes utriusque sexus in collegiis, seminariis, conservatoriis degentes omnesque demum personae viventes in institutis ex quibus ad libitum egredi non possunt, imo et membra societatum catholicarum, omnes indulgentias pro quibus praescriberetur visitatio capellae seu ecclesiae confraternitatis—dummodo huic rite adscripti sint—lucrari possunt visitando propriam ipsorum ecclesiam, seu capellam, sive oratorium (S. C. Ind. 11 Aug. 1871; 8 Febr. 1874).

Confratres infirmi vel quomodocumque impediti quominus sacramentum eucharistiae recipiant, aut ecclesiam vel capellam visitent, indulgentias omnes pro quibus istae conditiones praescribuntur lucrari possunt, si confessi aliisque iniunctis operibus adimpletis, aliquod pium opus a confessario iniunctum exequuntur.

Cum in quibusdam festis pro visitatione ecclesiae seu capellae SS. Rosarii praeter plenariam indulgentiam aliqua etiam indulgentia partialis concessa fuerit, ad hanc quoque acquirendam distincta ecclesiae seu capellae visitatio necessaria est.

V.

Pro iis qui visitant quinque altaria.

32. Confratres qui visitant quinque altaria cuiuscumque ecclesiae vel oratorii publici, vel quinquies unum duove altaria ubi quinque non reperiuntur, lucrantur easdem indulgentias ac si Romae stationes visitarent (Leo X, 22 Maii 1518).

VI.

Pro iis oui dicunt vel audiunt missam votivam ss. rosarii.

33. Indulgentiae omnes integrum Rosarium recitantibus concessae, pro confratribus sacerdotibus si missam votivam secundum missale romanum pro diversitate temporis ad altare SS. Rosarii celebrant (quae missae votivae bis in hebdomada dici possunt); pro aliis autem confratribus si tali missae assistunt et ibi pias ad Deum fundunt preces (Leo XIII, *Ubi primum*, 2 Oct. 1898).

34. Indulgentiae omnes concessae iis qui processionem prima uniuscuiusque mensis dominica fieri solitam associant, pro iis qui consuetudinem habent celebrandi vel audiendi hanc missam, semel in mense, die quo confessi sacramentum communionis recipiunt (Clemens X, *Caelestium munerum*, 16 Febr. 1671).

35. Indulgentia unius anni pro iis qui in sabbatis quadragesimae assistunt coniunctim missae, concioni de B. M. V. et antiphonae "Salve Regina" (Gregorius XIII, *Desiderantes*, 22 Mar. 1580).

VII.

Pro iis qui devotionem quindecim sabbatorum ss. rosarii peragunt.

36. Indulgentia Plenaria in tribus ex quindecim sabbatis, uniuscuiusque arbitrio eligendis, si per quindecim sabbata consecutiva (vel immediate praecedentia festum SS. Rosarii, vel etiam quolibet infra annum tempore) confessi et s. commu-

nione refecti ecclesiam confraternitatis visitant ibique ad intentionem Summi Pontificis orant (S. C. Indulg. 12 Dec. 1849).

37. Indulgentia septem annorum et totidem quadragenarum in duodecim sabbatis n. 36 non comprehensis (S. C. Indulg. 12 Dec. 1849).

VIII.

PRO IIS QUI MENSE ROSARIANO CERTAS DEVOTIONES PERAGUNT.

38. Indulgentia Plenaria, si exercitio mensis Octobris, in ecclesiis Ordinis Praedicatorum institui solito, saltem decies interfuerunt, die ab ipsis eligendo, si sacramenta recipiunt et ad intentionem Summi Pontificis orant (S. C. Indulg., 31 Aug. 1885).

39. Indulgentia septem annorum et totidem quadragenarum quoties devotionibus in ecclesiis Ordinis Praedicatorum mense Octobris quotidie institui solitis intersunt (S. C. Indulg., 31 Aug. 1885).

IX.

PRO IIS QUI ASSISTUNT ANTIPHONAE "SALVE REGINA" CANTATAE.

40. Indulgentia trium annorum et totidem quadragenarum, si in ecclesia confraternitatis cum candela accensa (ubi usus viget, alibi adiungatur una "Ave Maria") assistunt antiphonae "Salve Regina" cantari solitae in festis B. M. V. quae ab universa ecclesia celebrantur (S. C. Indulg., 18 Septem. 1862 ad 4) et in Apostolorum natalitiis, ac festis Sanctorum Ordinis Praedicatorum (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

41. Indulgentia centum dierum, omnibus diebus per totum annum, si huic antiphonae post completorium assistunt (Clemens VIII, loc. cit.).

42. Indulgentia quadraginta dierum in omnibus sabbatis ac diebus festivis per annum (Leo X, *Pastoris aeterni*, 6 Oct. 1520).

NOTA.—Indulgentias nn. 40 et 41 recensitas legitime impediti, quominus in ecclesia huic antiphonae adstent, lucrari possunt si eamdem flexis genibus coram altari vel imagine B. M. V. recitant (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

X.

Pro iis qui orationem mentalem aut alia spiritualia exercitia peragunt.

43. Indulgentia Plenaria, semel in mense, si per integrum mensem quotidie per mediam horam vel saltem per quartam horae partem mentali orationi operam dant, die ad eorum arbitrium eligendo, quo sacramenta poenitentiae et eucharistiae recipiunt (Clemens X, *Ad ea*, 28 Ian. 1671).

44. Indulgentia Plenaria, si in memoriam quadraginta dierum, quibus dominus Iesus stetit in deserto, per eumdem numerum dierum in oratione, mortificatione et in aliis piis operibus sese exercuerint, semel in anno, die ab ipsis eligendo (Pius VII, *Ad augendam*, 16 Februarii 1808).

45. Indulgentia septem annorum et totidem quadragenarum, quoties per mediam horam mentali orationi operam dant (Clemens X, *Ad ea*, 28 Ian. 1671).

46. Indulgentia centum dierum quoties per quartam horae partem meditationi vacant (Clemens X, loc. cit.).

XI.

Pro iis qui visitant confratres infirmos.

47. Indulgentia trium annorum et totidem quadragenarum, quoties infirmos confratres visitant (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

48. Indulgentia centum dierum, si confratres infirmos ad ecclesiastica sacramenta suscipienda hortantur (Gregorius XIII, *Cum sicut*, 3 Ian. 1579).

XII.

Pro iis qui suffragantur animabus confratrum defunctorum.

49. Indulgentia Plenaria, si in quatuor anniversariis (diebus 4 Febr., 12 Iul., 5 Sept., 10 Nov.) quotannis in ecclesis publicis tum fratrum, tum sororum Ordinis Praedicatorum institui solitis, officiis defunctorum intersunt, ac confessi sacraque communione refecti ad intentionem Summi Pontificis orant, semel

quolibet ex illis quatuor diebus (Pius VII, *Ad augendam*, 16 Febr. 1808).

50. Indulgentia octo annorum si exequiis adstiterint sequentes processionem quae in suffragium defunctorum quolibet die sabbati aut semel in mense per ecclesiam confraternitatis sive per claustrum ducitur (Gregorius XIII, *Desiderantes*, 22 Mart. 1580).

51. Indulgentia trium annorum et totidem quadragenarum, quoties corpora confratrum defunctorum ad ecclesiam confraternitatis associant (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

52. Indulgentia centum dierum si cadavera confratrum cum vexillo confraternitatis ad sepulturam associant, vel si anniversariis pro animabus defunctorum confratrum celebratis intersunt, et ibidem ad intentionem Summi Pontificis orant (Gregorius XIII, *Cum sicut*, 3 Ian. 1579).

XIII.

Pro iis qui quodcumque caritatis vel pietatis opus peragunt.

53. Indulgentia sexaginta dierum quoties confratres aliquod opus caritatis et pietatis exercent (Gregorius XIII, *Gloriosi*, 15 Iul. 1579).

XIV.

Pro morientibus.

54. Indulgentia Plenaria, a sacerdote etiam extra confessionem per formulam communem applicanda, si Rosarium per hebdomadam recitare consueverunt (Innocentius VIII, 13 Oct. 1483; S. C. Indulg. Decr. 10 Augusti 1899).

55. Indulgentia Plenaria, si ex hac vita migrant manu tenentes candelam benedictam SS. Rosarii, dummodo semel saltem in vita integrum Rosarium recitaverint (Hadrianus VI, *Illius qui*, 1 Apr. 1523).

56. Indulgentia Plenaria, si sacramenta poenitentiae et eucharistiae recipiunt (S. Pius V, *Consueverunt*, 17 Septemb. 1569).

57. Indulgentia Plenaria, si contriti ss. nomen Iesu saltem

corde, si ore non possunt, invocant (Leo XIII, Rescr. S. C. Indulg., 19 Aug. 1899).

58. Indulgentia Plenaria, si susceptis Ecclesiae sacramentis fidem Romanae Ecclesiae profitentes et antiphonam "Salve Regina" recitantes, B. Virgini se commendant (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

NOTA.—Quamvis heic relata sit pluries indulgentia plenaria in mortis articulo, tamen ad tramitem Decretorum S. C. Indulgent. una tantum acquiri poterit in mortis articulo sub una vel altera ex diversis conditionibus supra expositis.

XV.

PRO DEFUNCTIS.

59. In ecclesiis Ordinis Praedicatorum altare SS. Rosarii pro sacerdotibus eiusdem Ordinis privilegiatum est pro anima cuiuscumque confratris (Gregorius XIII, *Omnium saluti*, 1 Sept. 1582).

60. In ecclesiis confraternitatis altare SS. Rosarii pro sacerdotibus confratribus gaudet privilegio, non solum in favorem confratrum defunctorum, sed etiam cuiuscumque defuncti, etiamsi aliud altare privilegiatum in eadem ecclesia existati Imo, si in ecclesia non extat aliud altare privilegiatum, altare SS. Rosarii etiam pro quocumque sacerdote, quamvis confraternitati non adscripto, et in favorem cuiuscumque defunct. privilegiatum est (S. C. Ind. *Cameracen.* 7 Iun. 1842; Pius IX, *Omnium saluti*, 3 Mart. 1857).

PARS SECUNDA.

Indulgentiae confratribus cum aliis fidelibus communes.

61. Indulgentia septem annorum et totidem quadragenarum, prima dominica cuiuslibet mensis, si processioni intersunt (S. Pius V, *Consueverunt*, 17 Sept. 1569).

62. Indulgentia Plenaria toties quoties in festo SS. Rosarii, sacramentis refecti, a primis vesperis usque ad occasum solis diei ipsius, in memoriam victoriae super Turcas apud Echinadas insulas ope Rosarii reportatae, capellam (vel effigiem B. M.

V. in ecclesia expositam: S. C. Ind. 25 Ian. 1866) visitant, ibique ad intentionem Summi Pontificis orant (S. Pius V, *Salvatoris*, 5 Mart. 1572; S. C. Indulg., 5 Apr. 1869, 7 Iul. 1885).

NOTA.—Ad lucrandam praefatam Indulgentiam, confessio poterit anticipari feria sexta immediate praecedenti festum SS. Rosarii (Leo XIII, Rescr. S. C. Ind., 19 Augusti 1899).

63. Indulgentia Plenaria in uno die octavae festi SS. Rosarii ad arbitrium unuscuiusque eligendo, si, sacramentis refecti, capellam SS. Rosarii, vel simulacrum B. M. V. in ecclesia expositum, visitant, ibique ad intentionem Summi Pontificis orant (Benedictus XIII, *Pretiosus*, 20 Maii 1727; S. C. Ind., 7 Iul. 1885).

64. Indulgentia Plenaria sub iisdem conditionibus in festo Corporis Christi et in festo Sancti Titularis ecclesiae (Gregorius XIII, *Desiderantes*, 22 Mart. 1580).

65. Omnes et singulae indulgentiae in hoc Indice contentae possunt per modum suffragii applicari animabus fidelium qui vinculo caritatis Deo coniuncti supremum diem obierunt; excepta tamen Plenaria in mortis articulo (Innocentius XI, *Ad ea*, 15 Iun. 1679).

DECRETUM.

Cum Magister Generalis Ordinis Praedicatorum mandato obtemperans articuli XVI Constitutionis Apostolicae *Ubi primum* anno superiore editae, novum Indulgentiarum Indicem huic S. Congregationi exhibendum curaverit, haec S. Congregatio illum diligentissime expendit, adhibita etiam opera quorumdam ex suis Consultoribus. Cumque, mature perpensis omnibus, existimaverit nonnulla demenda, addenda, declaranda vel brevius exprimenda esse, has omnes immutationes, in Indicem praefatum inducendas, SSmo Dno Nostro Leoni PP. XIII per infrascriptum Cardinalem Praefectum subiecit.

Sanctitas autem Sua in audientia diei 29 Augusti 1899 eas benigne approbare dignata est, simulque novum hunc Indicem uti supra redactum in omnibus et singulis partibus probavit, Indulgentias omnes in eo contentas Apostolica Sua Auctoritate confirmavit, et, quatenus opus sit, denuo

concessit; simul edicens praeter eas quae in praesenti Indice referuntur quascumque alias Confraternitatibus ss. Rosarii tributas, abrogatas seu revocatas esse censendas, ita ut quaecumque iam erecta vel in posterum erigenda sit Sodalitas ss. Rosarii a Magistro Generali Ordinis Praedicatorum iis tantummodo gaudeat Indulgentiis quae in hoc Indice insertae reperiuntur. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 29 Augusti 1899.

Fr. HIERONYMUS M. *Card.* GOTTI, *Praefectus.*

L. † S. † A. SABATUCCI Archiep. Antinoensis, *Secret.*

APPENDIX.

SUMMARIUM INDULGENTIARUM OMNIBUS CHRISTIFIDELIBUS PRO DEVOTIONE SS. ROSARII CONCESSARUM.

1. Indulgentia Plenaria, semel in anno, si singulis diebus saltem tertiam partem Rosarii recitant, et die ab ipsis eligenda sacramentis reficiuntur, dummodo adhibeant coronam ab aliquo religioso Ordinis Praedicatorum, vel ab alio sacerdote deputato benedictam (*Raccolta*, editio, 1898, n. 194).

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12. Indulgentia septem annorum et totidem quadragena-

rum pro quovis die mensis Octobris, quo fideles tertiam partem Rosarii sive publice in aliqua ecclesia, sive privatim recitant.

13. Omnes et singulae Indulgentiae in hoc Summario recensitae sunt applicabiles animabus igne purgatorii detentis (*Raccolta*, edit. cit., p. XXII, n. 4).

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita praesens Summarium Indulgentiarum omnibus Christifidelibus pro devotione SSmi Rosarii concessarum uti authenticum recognovit typisque imprimi ac publicari permisit.

Datum Romae ex Secretaria eiusdem S. Congregationis die 29 Augusti 1899.

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Hanc vero Sanctissimi Domini voluntatem dum obsequens facio, nil sane dubito, quin Amplitudo tua constans illud studium mirabitur nec sine Dei instinctu esse aestimabit, quo Summus Pontifex, multos iam annos, ad augustam Dei Matrem confugere sanctissimi Rosarii ritu fideles omnes hortatur.

Kalendis primum septembribus anni MDCCCLXXXIII, Litteris Encyclicis *Supremi Apostolatus*, beneficia per Marialis Rosarii preces in christianum nomen collata recolens, in spem certam se adduci professus est, hanc eamdem precandi rationem, hisce etiam difficillimis Ecclesiae temporibus, contra errorum vim late serpentium exundantemque morum corruptionem ac potentium adversariorum impetum profuturam. Quamobrem, additis Indulgentiarum praemiis, edixit ut a catholicis ubique terrarum magna Dei Mater, Rosarii ritu, toto Octobri mense coleretur.

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Quem modo sacrarum Indulgentiarum Indicem ad te mitto, is veluti constantis operis fastigium est; hoc etenim Beatissimus Pater et fidem promissi praestat, et que huc usque egit ad promovendam Rosarii religionem luculenter confirmat.

Bifariam Index dispescitur: pars altera Indulgentias exhibet, quae unis Sodaliciis a Mariali Rosario conceduntur; altera, quae fidelibus universis communes sunt.

Haec Apostolicae largitatis munera ut commissus tibi populus norit proque merito aestimet Amplitudo tua curabit. Qua occasione Beatissimus Pater sollicite te usurum confidit ad fideles ipsos efficacius incitandos, ut reflorentem Rosarii consuetudinem studiose pieque servent, tum nomen Sodaliciis dantes, tum Octobrem mensem Reginae a Rosario dicantes, tum etiam in sua quisque domo et familia pium Rosarii officium quotidie peragentes.

Assidua hac imploratione mota, miseros Hevae filios Regina caelestis gloriosissima audiet clemens et exaudiet; quamque opem afflictis Ecclesiae rebus efflagitamus uberrime sine dubio impertiet.

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Amplitudini Tuae diuturnam ex animo felicitatem adprecor. Romae, die 30 Augusti an. 1899.

Amplitudinis Tuae uti Frater addictissimus

Fr. H. Mª *Card.* GOTTI,

S. C. Indulgentiis et SS. Reliquiis praepositae Praefectus.

L. † S. † A. SABATUCCI Archiep. ANTINOENSIS, *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

Leopolien. Ruthenorum.

CIRCA CONDITIONES REQUISITAS PRO INDULGENTIA PLENARIA LUCRANDA ETC.

Rescripto S. C. Indulgentiarum d. d. 8 Decembris 1897 Sanctitas Sua in genere definivit quod ad lucrandam plenariam Indulgentiam, quae concessa est pro exercitiis pietatis totius mensis vel novem vel in genere plurium dierum, praescripta S. Confessio et Communio fieri potest infra octo dies immediate post ultimam diem illorum piorum exercitiorum sequentes.

Cum autem ad lucrandam talem Indulgentiam praescribatur praeterea oratio ad mentem Summi Pontificis, atque saepe etiam visitatio Ecclesiae, ideo hodiernus Vicarius Capitularis Leopolien. Ruthenor. petit sequentium dubiorum solutionem:

I. An in casu, cum S. Confessio et Communio peragitur infra octo dies post finita exercitia pia, praescripta oratio et visitatio debeat fieri uno ex diebus in quibus praefata pia exercitia peraguntur?

Vel potius

II. An in praefato casu haec oratio et visitatio fieri debeat eadem die, qua S. Confessio et Communio percipitur?

Et S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita ad utrumque dubium respondit:

Nihil obstat ad lucrandas Indulgentias quominus visitatio et oratio fiant prout exponitur in I. dubio; opportunius tamen erit si fiant prout in II. dubio proponitur.

Datum Romae ex Secretaria eiusdem S. Congregationis die 2 Iunii 1899.

Fr. HIERONYMUS M. *Card.* GOTTI, *Praef.*

L. † S. † ANTONIUS *Archiep.* ANTINOEN., *Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF INDULGENCES:

1. In an Apostolic Constitution issued on the 2d of October, 1898, the rules, rights, and privileges of the Confraternity of the Rosary were defined.[1] At the conclusion of the Brief —n. XVI—it was stated that as soon as possible a complete index of the various Indulgences granted by successive Sovereign Pontiffs was to be published under the direction of the General of the Dominican Order.

This has now been done, and a copy of the Indulgences, of which we here publish the authentic text, has been sent to all the Bishops throughout the Catholic world.

The Index consists of two parts: I. Indulgences granted to members of the Confraternity of the Rosary; II. Indulgences granted to the faithful at large who practice the devotion of the Rosary.

The Indulgences for the former class are grouped under fifteen different heads, as follows: (1) for the act of enrolment; (2) for reciting the Rosary—(*a*) at any time throughout the year; (*b*) at fixed times and feasts; (3) for accompanying the Procession of the Rosary; (4) for visiting a church (or chapel) where the Confraternity has been established; (5) for visiting the five altars corresponding to the five Stations at Rome; (6) for those who say or assist at a votive Mass of the Rosary; (7) for those who perform the fifteen Saturdays

[1] *Cf.* AM. ECCL. REVIEW, Jan., 1899, p. 75, for the full text of the Brief.

of the Rosary; (8) for those who assist at certain devotions during the Month of the Rosary; (9) for those who attend during the singing of the *Salve Regina;* (10) for members who make mental prayers or perform some other spiritual exercise; (11) for those who visit fellow-members who are sick; (12) for those who pray for the Poor Souls; (13) for the performance of any work of charity or piety; (14) for the dying; (15) for the dead.

In the second part are mentioned the Indulgences which the members of the Confraternity enjoy in communion with the faithful in general.

All the Indulgences contained in the Index are applicable to the souls in Purgatory *per modum suffragii.*

In an Appendix we have a summary of Indulgences which have been granted to all the faithful, without exception, for the devotion of the Rosary. This part includes the concessions made by the present Sovereign Pontiff, Leo XIII, on three distinct occasions, when the regulations of the October Devotions were promulgated—in 1883, 1885, and 1898.

A letter from His Eminence, Cardinal Gotti, Prefect of the S. Congregation of Indulgences, accompanies the document, and recommends its promulgation, together with the assiduous cultivation of the devotion of the Rosary throughout Christendom.

2. Explains that the *oratio et visitatio ecclesiae,* prescribed for the gaining of certain plenary indulgences, should ordinarily take place on the day of the Confession or Communion; but that it might be deferred in cases where the performance of the indulgenced works extends over several days, etc.

THE CHANTING OF THE "KYRIE ELEISON," ETC., IN THE LITANIES.

Qu. I have often been asked how the initial invocations of the Litanies are to be recited; but I was not able to give a satisfactory answer, nor have I yet seen anything authentic concerning this point.

In our monastery we pray thus:

Minister:	*Chorus:*
Kyrie eleison.	**Kyrie eleison.**
Christe eleison.	**Christe eleison.**
Kyrie eleison.	**Kyrie eleison.**
Christe audi nos.	**Christe audi nos.**
Christe exaudi nos.	**Christe exaudi nos.**
Pater de coelis Deus.	**Miserere nobis, etc.**

Elsewhere they pray it thus:

Minister:	*Chorus:*
Kyrie eleison.	**Christe eleison; Kyrie eleison.**
Christe audi nos.	**Cnriste exaudi nos, etc.**

Yet another method is:

Minister:	*Chorus:*
Kyrie eleison.	**Christe eleison.**
Kyrie eleison; Christe audi nos.	**Christe exaudi nos, etc.**

But most frequently I have observed that the first method mentioned is the one followed. An answer to this query will be very much appreciated by

C. H. M.

Resp. According to the ancient usage, the "Kyrie eleison, Christe eleison, Kyrie eleison" was chanted *in choro*, each side of the choir repeating the invocations. This custom is still maintained in the ancient monasteries; also in certain solemn liturgical services, as on Holy Saturday.

It is true that the repetition, as prescribed in the Missal and the Ritual, extends not only to the above-mentioned parts, but also to all the invocations in the Litany of the Saints. It must be remembered, however, that originally what is called the *Litaniae* consisted exclusively of the "Kyrie eleison, Christe eleison," etc., without the invocations of the Saints. The "Kyrie eleison, Christe eleison" was chanted continuously twice, thrice (as still at the beginning of the Mass), or oftener; whence we have the *litania trina*, *litania quina* or *quinque formis*, and *litania septima*, as distinguished from the *litania simplex*, which repeated the invocation once after the chanters. Thus the *Ordo Romanus* (XI, n. 57) of the twelfth century prescribes for the procession on St. Mark's day: "Subdiaconus regionarius incipit septiformem letaniam. Basilicarii vero respondent illud idem usque ad septimum."

In course of time the invocations of different Saints were added; and when the Litanies, instead of being exclusively liturgical prayers, were adopted as *private* devotions, to which eventually indulgences were attached, the invocations were recited but once. The Sacred Congregation has repeatedly decided that, for the gaining of the indulgences, it is required merely to recite the Litanies "ut jacent in Breviario," that is to say, once; and when sung as devotional hymns two or three invocations may be united by one or two responses, as is customary in musical compositions.[1]

It follows, therefore, that the different methods of singing the Litany, indicated by our correspondent, are all lawful, though a distinction might be made between the ancient liturgical and the purely devotional character of the different usages.

THE INCLINATION AT THE "VENEREMUR CERNUI."

Qu. I have frequently observed that at the solemn Benediction of the Blessed Sacrament the celebrant and ministers incline their heads when the words "Veneremur cernui" of the *Tantum ergo* are chanted by the choir. Is there any warrant for this, or is it merely a local custom which was brought into this country by German or French priests?

Another custom is the intoning of the "Tantum ergo" and "Genitori" by the celebrant. Is this according to the rubrics?

Resp. The inclination of the head at the words "Veneremur cernui" is a common practice in the churches of Europe, although it is not prescribed by the rubrics. Gardellini, in his Commentary on the Clementine Instruction (XXIV, 9–10) cites the custom of the churches of Rome; and the Rituals before his day make mention of the profound inclination at the *Tantum ergo* down to the word "cernui": "nam in verbo *cernui* completur dictionis sensus, qui inclinationem postulat."

As for the custom of intoning the "Tantum ergo" at the altar, the *Caeremoniale Episcoporum* and the *Rituale* (Tit. IX,

[1] *Cf.* AMERICAN ECCLESIASTICAL REVIEW, I, 72; also *Ephem. Liturgicae*, p. 681, 1888.

c. 5, n. 5) seem to favor the idea; and P. Schober, in his *Caeremoniae Missarum Solemnium et Pontificalium* (p. 217), referring to the text of the Ritual, says: "Aut Celebrans cum clericis assistentibus primum versum strophae choro aut populo—aut chorus solus utramque stropham *Tantum ergo* et *Genitori* cantat."

LIGHTING OUR CHURCHES.

We give below the answer of the Editors of the *American Architect* to a correspondent who wrote them asking "the best modern method for lighting Catholic churches by gas; and where should the fixtures be placed?" The church in question has two rows of columns, and a dome at crossing of transepts and nave. It is to be wired for electric lights, and consideration must, therefore, be given to the latter system, which will come into use at some future time.

The answer is as follows:

"We do not think that there is any rule in regard to the subject. The clergy of Catholic churches generally make the effect of the interior of their own church a matter of loving, and often very intelligent, study, and they are usually familiar with many church buildings, at home and abroad, so that the architect's trained knowledge and taste may find advantage in consultation with them. The best foreign churches usually have lamps suspended through the nave, and the long vertical lines do much to give an effect of height to the roof, and of repose to the interior; but care should be taken, in using light in this way, not to make the clusters of lamps too large, for nothing is more disagreeable than a glare in one's eye. The lighting of the dome, if it is large, will best be done by several small suspended clusters, aided by side-lights, and not by a large central chandelier. The aisles must, probably, have side-lights. In general, by far the best effect will be obtained by using a large number of small clusters, or even single lights, both for side-lights and overhead lamps. It costs more to wire in this way, and the expense for fixtures will be greater, but a church illuminated by a multitude of little sparkling lights is so infinitely superior in beauty and convenience to one fitted with huge chandeliers, like a theatre, that the extra cost should not be regarded."

FREEMASONRY IN THE UNITED STATES.

Father Coppens' paper in the present number of the REVIEW is but an incident, albeit a suggestive one, in the history of the antagonism that has existed during the present century, and before it, between the secret fraternities and the Church of Christ. On the part of the Church that opposition has been pronounced, based upon principles of public justice, and therefore aggressive; on the part of the secret societies the antagonism has been silent, except when the leaders of the revolutionary movements who sought to subvert Church and State, under pretext of regenerating society and building up a new rule of government, deemed it opportune to declare their purpose. Europe has many times experienced the bitter results of these movements, especially in the Latin countries; for, wherever the Church has been active and prosperous, there also the spirit of opposition established its factions which sought to gain strength in secrecy and effective organization under a discipline of blind obedience.

It has been often stated that the Church in the United States has nothing to fear from the secret societies; first, because these organizations are not sufficiently numerous and popular among us; secondly, because, such as they are, they have a purely benevolent purpose, without any hostile attitude, as a body, to the Church.

But if this were true twenty years ago, when the main bulk of the secret societies was made up of German and Scottish immigrants and their sons, it is no longer so. The secret societies have of late years transferred their principal field of activity to the United States; and their organization has made such rapid strides that, according to the official account of the fraternity returns, "in free and democratic America there are more secret societies and a larger aggregate membership among such organizations than in all other civilized countries." The same authority informs us that there are more than six million (6,000,000) Americans distributed in three hundred secret organizations under different names;

that the *annual enrollment of membership* at present in the Masonic Lodges, the Odd Fellows and the Knights of Pythias alone amounts to seventy-five thousand (75,000); and that the other secret organizations combined added about one-hundred thousand (100,000) members during the past year. We give elsewhere a map of the world, showing in black the countries, colonies, dominions, and islands in which Freemasonry has an organized existence. A corresponding map shows in red the countries where the Catholic Church has her missionaries.[1] Both maps are taken from authentic sources and convey a fair idea of the actual condition of the two opposing organizations. Mr. Frank Greene, managing editor of *Bradstreet's*, makes an elaborate analysis of the status of the secret societies in the United States, which shows that the founding of secret societies, lodges, chapters, councils, goes on at the same ratio as the erection of churches and schoolhouses. He tells us that more than half the secret societies in the United States pay death, sick, accident, disability, funeral, and other benefits. What, then, we are forced to ask, is the purpose of the other three million members associated in secret activity? We may assume that they consciously seek to protect some definite interest; but we are told by Mr. Greene that, as a matter of fact, "not one in a hundred has a fair conception of the relation of his own organization to like societies."

As to the antagonism which Freemasonry as the representative of professedly secret associations has met with at the hands of European State Governments, Mr. Greene tells us that it may be traced to the influence of the Roman Catholic Church, and, as he intimates, mainly to the Jesuitic faction in that Church. Outside the Church, Freemasonry has no opposition worth considering. "Organized opposition to Freemasonry among Protestant religious bodies has not been of sufficient importance to attract public attention during the

[1] The map indicates only the territories where there is a permanent Catholic population. There are of course isolated localities in other parts where missionaries reside who traverse the country round about them for the purpose of evangelizing.

past fifty years."[2] But he believes that if the Catholic Church were to attempt to carry out literally the injunctions of the Pontiffs condemning secret societies, she would offer the spectacle in which "a resistible body meets an immovable body."

The assumption that the Catholic Church in her opposition to the rock of the secret societies would find it necessary or advisable to yield, is based upon observations which, the defenders of Masonic interests believe, show that the Church has become somewhat lenient in her view of certain organizations. "The movement is significant," says Mr. Greene, "in that it constitutes the revival of a little Freemasonry wholly within the Church." He cites examples which prove an approximation of the organizations. "The formation of a Post of the Grand Army of the Republic at Notre Dame, Indiana, in July, 1897, the membership of which was composed wholly of Roman Catholic priests, shows a striking contrast in the view of that Church concerning various secret societies." He then quotes the words of a prelate welcoming the members of the Grand Army of the Republic, and adds: "One significance of this lies in the fact that the Grand Army was organized by Odd Fellows and Freemasons and is largely made up of them; like them, it is founded on *charitable and fraternal fellowship and patriotism* and is secret, has grips, passwords, obligations, and an initiatory ceremony. The refusal of the Church of Rome to condemn the Knights of Labor and the Grand Army of the Republic is, therefore, an apparent triumph of diplomacy."

All this goes to warn us, if we may trust the keen-eyed shrewdness of our adversaries, that there are two sides to the policy of cultivating friendly relations with societies whom by their very profession of absolute secrecy and blind obedience we must suspect, as we have a right to suspect a person who

[2] The Reformed Presbyterian Synod of 1894 (Philadelphia) adopted a report condemning secret societies "organized on the principle of secrecy and for the purpose of concealment without previous knowledge of the things to be concealed," as "contrary to the spirit and letter of the religion of Jesus Christ." This Synod included "the Jesuits" among the secret societies, a thing which could not have happened if some one of the members of the Presbyterian Synod had previously ascertained what sort of a society the true Jesuits are.

in principle denies the rights of manly liberty, of property, or of life. There are at present numerous Catholic societies that adopt methods similar to those of the secret fraternities,—*similar*, because any society maintaining absolute secrecy and obedience, though nominally composed of Catholics, would not be permissible on Catholic principles, and its members would be *ipso facto* excommunicated from participation in her benefits;—and the plea that in this way we are likely to divert the stream of the different classes among Catholics who are being drawn into the Masonic lodges through the various social, financial, and political advantages which its organized strength enables it to hold out to its members, offers some reason and apology for the imitation of the terms, the fantastic initiatory rites, and the formalities of proceedings in the meetings, which are characteristic of the lodges. But there is a certain danger in all this. Our Catholic men (and, for that matter, the women also) become familiar and are brought into a certain sympathy with methods and forms which ordinarily indicate that opposition to law and religion which the Church has always recognized in the secret societies. There is danger, likewise, of secret affiliations which give mischief-makers an opportunity to betray wittingly or unwittingly the interests of religion. It must not be forgotten that such secret societies as are recalled or represented by the Knights Templar had their origin in the bosom of the Church and derived their strength for many years from the fact that they could use her name as a passport for their acts of secret opposition to legitimate authority.

But the subject is a very wide one, and we merely direct attention to the existence of elements, the noxious influence of which is perhaps underestimated by many of the clergy and hierarchy in the United States. Father Coppens' paper should make us apprehensive of a real though slumbering danger which can be met only by thoroughly instructing our Catholic youth in their faith, teaching them to value it in practice, and warning them against affiliations with secret societies which, whatever temporal advantages they may offer, are in their very nature a limitation of their most sacred rights and duties.

THE ORIGIN OF THE TERM "FREEMASON."

Qu. How do the Freemasons derive their name? I always understood that the "free" was a corruption of the French *frère;* and the "mason" the English equivalent of *maçon;* and that the name meant Brother-Mason, owing its origin to the good old Catholic days when every craft had its "guild" or brotherhood for the mutual protection and edification of its members, after the fashion of, but in a more truly Christian spirit than, our present trades' unions and associations. This theory of derivation seems to be supported by the title of "Fellow-Craft," one of the thirty-three degrees of the Ancient Accepted Scottish Rite of Freemasonry.

But the French for Freemason is *Franc-maçon.* Where does *franc* come from? Is it a mistranslation of the "free" in Freemasonry? If so, would it not point to an Anglo-Saxon origin of this secret society? Or is the *franc* a garbled rendering—as though the "free" were synonym of "at liberty"—to throw dust in the eyes of the uninitiate by claiming a title to which this oath-bound secret confederation can of all the world lay least claim to?

As between the two meanings of free—"fellow," and "at liberty"—the fact of the Catholic origin of the former would ensure its repudiation by the Masons; and the "free," as *unrestrained,* is by all odds a better choice for that lodge-conspiracy, whose beginning was, and continual aim is, the destruction of "the Tiara and the Throne," as representative of ecclesiastical and civil law from which they would be free. Are they not the hosts of Anti-Christ—"the number of whom is as the sands of the sea"—mobilizing against the great day of battle?

Resp. The epithet "free" as applied to the craft was originally used as an abbreviation of the term "freemen masons—free of their guild." (Chambers' *Encycl.*) Raich (*Wetzer und Welte*) states that the term "freemason" or "free-stonemason," distinguished the skilled workmen who wrought the ornamental stone, from the "rough-mason," which appellation occurs in the English parliamentary records of 1350. The skilled masons formed guilds, in imitation of which later fraternities were formed, keeping the terminology without the purpose of the original unions. Masonic authors of standing, distinguishing "speculative" from "operative" freemasonry, assign a common origin to both, although not earlier than

the sixteenth century in England; and in this way trace the name of "freemason" to the operative craft, whilst the term "accepted mason" designates a member admitted to the counsels, but not of the craft.

REGULATIONS FOR THE JUBILEE YEAR.

From the eve of Christmas (First Vespers) of the present year to the eve of Christmas, 1900, the usual indulgences, plenary and partial, which Catholics may gain at other times, are suspended. Excepted from this rule are:

1. Such indulgences (partial) as are granted by the Ordinaries to their subjects (not, however, the indulgences imparted with the Papal Blessing given twice a year by the bishop).

2. The plenary indulgence *in articulo mortis*.

3. Partial indulgence for visits to the Blessed Sacrament during the Forty Hours' Adoration.

4. Indulgences for accompanying the Blessed Sacrament to the dying.

5. Indulgences for the recital of the Angelus.

6. Privileged altars and indulgences exclusively applied to the souls in purgatory.

In lieu of this, all the faithful are to apply themselves to gain, if possible, the Jubilee indulgence by a pilgrimage to the Holy City. Whilst they cannot gain *for themselves* any of the usual indulgences, they can offer them by way of suffrage for the souls in purgatory; for *all indulgences* without exception are, during the year of general Jubilee, applicable to the souls of the departed.

This limitation holds good only during the regular year of Jubilee (to be gained in Rome), and is not extended to the following year, when, as is customary, the Pontiff proclaims an extension of the solemn Jubilee to all parts of the world for those who were unable to make the Jubilee visit to the Holy City in the preceding year.

To gain the Jubilee indulgence it is necessary to go to

Rome, and to visit there on ten several days (not necessarily in succession) the four great basilicas of St. Peter, St. Paul, St. John Lateran, and St. Mary Major. Those who reside in Rome are to make the same visits on *twenty* days. The days may be reckoned either as ecclesiastical or as civil days, that is, from sundown to sundown, or from midnight to midnight.

Besides the visits or pilgrimages, the usual conditions required are the reception of the Sacraments of Penance and of Holy Eucharist, with sincere sorrow for sin, and purpose of amendment. These Sacraments need not be received in the Holy City; but it would be necessary, in order to gain the indulgence, that the person making the Jubilee be in the state of grace (that is, free from mortal sin) when performing the last visit or act prescribed for the indulgence. The obligatory reception of the Sacraments at Easter does not satisfy for the gaining of the Jubilee indulgence, and their reception must therefore be repeated. The other condition is, prayer for the Church, for the extirpation of error, and for the peace of nations. The Jubilee indulgence can be gained only once for the living.

During the Holy Year, the members of religious communities wishing to gain the indulgence are free to select their own confessor among such as are approved for the hearing of religious. The confessors have extended faculties covering (*a*) the power to commute the prescribed works for the gaining of the Jubilee indulgence in case of sickness or other grave hindrances. This right can be exercised only *in foro poenitentiae;* (*b*) the power of absolving from all reservations, with the exception of those cases which are always reserved to the Pope. This faculty may be exercised but once in the case of an individual penitent who wishes to gain the indulgence; (*c*) the right of commuting simple vows, with the usual exceptions of religious vows, vows made in favor of a second party, and so-called penal vows (*vota poenalia*), made for the purpose of preventing certain sins.

These faculties, whilst intended to be exercised in favor of those who propose to go to Rome for the purpose of

gaining the Jubilee indulgence, are subsequently extended during the period when the Jubilee may be gained at home by those who did not make the visits to the basilicas of the Holy City. In this case the Ordinaries of the different dioceses throughout the world are directed to publish special regulations for their respective flocks, containing detailed faculties, visits to particular churches, etc. This will undoubtedly be done before the end of 1900.

THE MISSAL IN NUPTIAL MASSES.

Qu. Martinucci teaches, if I mistake not, that the celebrant shall take the Missal from the stand, after the *Pater Noster*, and read the Nuptial Blessing over the newly married couple.

Is there any objection to using another Missal or book which contains the Nuptial Blessing, or even a card, such as is used in some churches?

If the Missal of the Mass should be used, is it wrong for the altar boy to go up to the altar platform and take the Missal from the stand himself, or is it more correct for the priest to take it down himself and place it in the hands of the server?

Resp. We see no reason why a book or card containing the Nuptial Blessing should not be used; and if the Missal of the altar is used, it seems proper that the server should take it from the stand.

Book Review.

DAILY THOUGHTS FOR PRIESTS. By the Very Rev. J. B. Hogan, S.S., D.D., President of St. John's Seminary, Brighton, Mass. Boston: Marlier, Callanan & Co. 1899. Pp. 202.

If there is any particular condition of things in American life that threatens to weaken the influence of the Catholic Church upon unprejudiced minds outside the fold, it will be found in the lack of ready means to sustain spiritual motives of activity on the part of those whose vocation it is to disseminate Catholic truth by the manner of their living and by their words. A priest may be a very successful manager, a popular speaker or clever entertainer, punctual and orderly in the fulfilment of his pastoral duties as gauged by the approbation of men, and yet these qualities will not sustain his priestly influence beyond externals. They are endowments easily found in educated laymen who make no plea of a special vocation. The difference between a priest in whom the spiritual sense is being continuously nourished, and one who is given up to the fulfilment of external duties merely, is something like the difference between a wire charged with an electric current and a wire that is not so charged. Outwardly they are much the same, spanning the same distance and intended for the same purpose; but one carries power, whilst the other is dead.

Now the peculiar character of the work which engrosses the average priest in a missionary country makes it difficult for him to be systematic in his habits of study, reading, or self-examination. He lives in a series of distractions which are connected with his duties at all times of the day; and even when the work is not very hard and leaves him abundant leisure, that leisure comes and goes at odd intervals, so as to give him but uncertain chances for utilizing the great stores intended for the nourishment of heart and mind. Under such circumstances nothing can be more helpful than those brief, practical suggestions which are like the encouraging words of a friend, who from a height directs the racer blinded by perspiration and dust. Few men are more capable of filling such friendly office than the venerated President of Brighton Seminary. He has observed and tutored generations of young men in their transit from the seminary to the world of responsible action in the priesthood. It has been his special privilege, a

chosen calling as well as a sacred duty, to watch the development of their activity, and with that to realize their special needs on the mission. And these needs have suggested to him the present volume. The priest finds therein thoughts for reflection upon the practical moral conduct of his life, just as he finds directions for the culture of his intellectual life in Dr. Hogan's former volume, *Clerical Studies;* only there is here no attempt at systematic development of topics, which would confine the reader. The fifty chapters are so many spiritual fruit-offerings, "truths almost entirely borrowed from the Gospel, and viewed in their bearing on the spirit and duties of the priesthood. The text which introduces each subject is generally a saying of our Lord Himself, and the development of it is gathered from other recorded utterances of His, or from the inspired writings of the Apostles, or from the daily experience of life. A passage from the Fathers, the Imitation, or some other authorized source is generally given at the end, reflecting in human form the heavenly truth, and helping to impress it on the mind of the reader. As a substitute for morning meditation, whenever passed over, one of these thoughts may be taken up at any free moment." Such is the purpose and the scope of this work. The variety of spiritual food offered in its pages is readily recognized in the titles which head the different chapters,—The Beatitudes, Lost Opportunities, The Worldly Spirit, How to Bear Honors, The Love of Children, The Priest a Comforter, Spiritual Influence, The Unfaithful Shepherd, Detachment, etc.

The Messrs. Marlier, Callanan & Company's publications have already elicited attention for their excellent workmanship; they have a broad-minded policy which speaks well for Catholic New England enterprise, and Dr. Hogan could hardly have selected a more respectable channel for bringing his book before the clergy.

LA REALITE DES APPARITIONS DEMONIAQUES. Par le R. P. D. Bernard-Marie Marechaux, Benedictin de la Congr. Olivet. Paris: Maison Douniol (P. Tequi, rue de Tournon). 1899. Pp. xxx—84.

DER TEUFEL im Lichte der Glaubensquellen. Von Martin Hagen, S.J. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. Pp. 69.

Catholic theology recognizes the actual existence of spirits good and evil, capable of entering into relation with man and of influencing him sensibly and spiritually. God, the Creator, is Master of all the

spirits, and they act only in dependence on Him. Whether, and how far the sensible influence which these spirits admittedly exercise, is, in given cases, really physical, as it often appears to be, has been the subject of discussion among the learned for some time. Recently a paper which appeared in the *Revue du monde invisible* gave special point to the difference of opinion on the subject, by questioning whether the apparition of the tempter before our Lord in the desert was a physical reality or only a very vivid impression made upon the imagination, which might have the effect, practically, of a material reality. P. Maréchaux took up the defence of the traditional belief that the devil did assume corporeal and human form in approaching our Lord. The present volume is an extension, if we may say so, of that defence. The author demonstrates from a variety of authenticated facts in sacred and profane history, especially from the Lives of the Saints, that the devil is capable of using and has in many instances made use of corporeal forms so as to render his action upon the senses physical and external. He inveighs strongly not only against what he calls the epidemic theory of hallucinations, but against any minimizing of diabolical agency, because it tends to foster skepticism.

Father Hagen's aim is similar to that of the foregoing brochure, although the author confines himself to a demonstration, from Sacred Scripture and tradition, of the existence of a personal devil, who possesses the power of physical action and accordingly of inflicting physical evils upon men. What is especially noteworthy in this latter tract is the accuracy with which the author cites his references. This makes the book really valuable to the theological student.

SACERDOS RITE INSTITUTUS piis exercitationibus menstruae recollectionis. Auctore P. Adulpho Petit, S.J. Typis Societatis S. Augustini, Desclée, De Brouwer et Soc.: Brugis et Insulis 1895–1898.

Here is an attractive method of reawakening periodically the spirit of piety among the clergy. The author suggests that two or more priests meet at stated intervals during the year to renew the resolutions of priestly and pastoral fidelity, which they had made at the annual retreat. Though there are a number of books of meditation and spiritual conferences for priests, Father Petit's is by no means a repetition of familiar ways. He had published some of the *Exercitationes recollectionis* in a French periodical, the *Etudes Ecclesiastiques*, and the result was an immediate demand on the part of the diocesan priests,

not only to have them continued, but also, if possible, to have them published in book-form. This the author has done in five neatly printed and handy volumes.

After an introduction—"Allocutio ad Sacerdotes"—setting forth the importance of periodical recollection, especially for priests on the mission, in which the resolutions made at the annual retreat are renewed and thus rendered effective, the author suggests a method for making the exercises, if possible, in a place where two or more can meet conveniently and create that contagion of fervor which comes from example and mutual exchange of spiritual motives. But the matter will serve for individual recollection as well.

There are two forms of self-examination: one general, the other from the twofold aspect of present, personal, spiritual needs, and in view of the hour of death. This last feature, which examines the various phases of priestly responsibility from the double point of view, namely, the present and the one presented at the hour of death, is carried through a large part of the work. Thus, to give an example, in the meditation which has for its subject "S. Franciscus Salesius, angelus puritatis," the author proceeds as follows: "1. Praelud. Videamus S. Franciscum conversantem cum hominibus modestissime. 2. Praelud. Petamus a Deo gratiam exhibendi nos angelos nostra castitate." Next we have the three points: "1. Puritatem aestimabat, amabat, colebat; 2. Sedulo vitabat impedimenta puritatis a potu, ab otio, a muliere; 3. Puritatis fruebatur deliciis." These points are worked out with brevity, but with solid argument. The fourth point contains the "Applicatio," that is, a direct examination of conscience on the points discussed, concluding with the colloquy. The next meditation, placed under the same head (*Recollectio X*) as the one which precedes, is entitled "De quadruplici via." It sets before us four ways of the priestly life—"lucidissimam, plenam pulvere, lutosam, plenam sordibus." Which of the four is the one in which we are now journeying towards eternity? It is plain how the two meditations are calculated to throw light upon each other, and to strengthen the resolution to observe the precautions of a pure life. The "Recollectio" then concludes with a distinct "Examen circa meditationem." Thus we have in each "Recollectio" as a rule three parts: a meditation, a consideration, and an examen.

The "Index Synopticus" at the end of the fifth volume places the *Meditationes* under separate heads: "(*a*) De fine, de morte, de judicio, de peccato, de inferno, de purgatorio, de coelo; (*b*) De principiis vitae spiritualis." Next come *Contemplationes:* "(*a*) De mysteriis vitae

D. N. J. C., de vita abscondita, de vita activa, de vita dolorosa, de vita gloriosa, de vita eucharistica; (*b*) De devotionibus—SS. Cor. Jesu, B. M. Virgo, S. Angeli, S. Joseph, S. Apostoli, Sancti." The *Considerationes*, grouped separately, deal with the habits and circumstances of the daily life of the priest—"de dono sacerdotali, de otio fugiendo, de cruce sacerdotali, de mala sacerdotis morte," etc. These are followed by *Parabolae* or meditations on the parables of the Gospel. Finally, we have the "*Examina* circa studium, confessionem sacerdotis, recitationem breviarii, usum temporis," etc. The reflections, distributed throughout the five volumes, suitable for the months of the Sacred Heart, of our Blessed Lady, of St. Joseph, are separately indexed.

Father Petit's method, as well as the matter and book-form to which it gives its peculiar character, is likely to please and serve the clergy, whatever may be their other resources for keeping their hearts clean.

THE CATECHISM EXPLAINED. An exhaustive exposition of the Christian religion, with special reference to the present state of society and the spirit of the age. A practical manual for the use of the preacher, the catechist, the teacher, and the family. From the original of the Rev. Francis Spirago, Prof. Theol. Edited by the Rev. Richard F. Clarke, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 720.

Spirago's Catechism, which might aptly be called a compendium of dogmatic, moral, and devotional theology, has won for itself a splendid name in the original; and among the many laudable efforts made within recent years to bring the best catechetical literature of Germany and France within reach of English-speaking teachers, none is to be applauded so much as the translation of this work. The exposition is very clear, very thorough, and accompanied by a wealth of illustration which aptly conveys the doctrines of the Church without embarrassing the reader or obscuring the simplicity of the truths to be taught. The translation, unlike most attempts of a similar kind, is made with judgment and freedom, and becomes thereby really serviceable to the preacher or catechist as well as to the general student. It is probably the best book on the subject which we possess at present, and it is so arranged as to form a basis or text for graded instruction in seminaries and colleges. Father Richard F. Clarke, the Oxford Jesuit, is the editor, which vouches for both the usefulness of the work and its proper adaptation to the needs of the English-speaking clergy.

THE ORANGE SOCIETY. By the Rev. H. W. Cleary. London: Catholic Truth Society. 1899. Pp. 457. Price, 2s. 6d.

For several years past a distinctively forward movement has been manifest among the Orange lodges in the colony of Victoria (Australia). The undisguised spread of the association in practically every department of the State, and the repeated proof that they might successfully endeavor to defeat the process of justice and fair play whenever there were Catholics in question, have aroused a degree of indignation and protest of which the volume before us is an expression. It is in the main the publication of the evidence elicited by a Board of Inquiry in the case of a Catholic government official falsely accused by the Orange faction of fraudulently appropriating the property belonging to the State. It shows that the Orange lodge was guilty of a systematic attempt to injure a Catholic from the sole motive of religious hatred; and incidentally supplies reliable information as to the "aims, methods, and tendency of a little known but active secret society, which has kept a portion of the north of Ireland in a state of unhealthy ferment for over a century," and which carries the same activity into the New World. The greater part of the statements is drawn from the Reports of Parliamentary Committees, Royal Commissions, documents of Orange lodges and public utterances of men known to be in sympathy with the work of the fraternity. The book has apparently passed through four editions in a single month, which is phenomenal. The present copy is a reprint from the tenth Australian edition. In connection with the work of the secret societies in other parts of the New World, and from the Catholic point of view, the book is well worth reading.

ENCYKLOPAEDIE DER THEOLOGISCHEN WISSENSCHAFTEN nebst Methodenlehre. Zu akademischen Vorlesungen und zum Selbststudium. Von Dr. Cornelius Krieg, Prof. a. d. Universität Freiburg i. Br. St. Louis, Mo. (Freiburg im Breisgau): B. Herder. 1899.

DE EXEMPLARISMO DIVINO seu Doctrina de Trino Ordine Exemplari et de Trino Rerum Omnium Ordine Exemplato, in quo fundatur Speculativa et Practica Encyclopaedia Scientiarum, Artium et Virtutum, auctore Ernesto Dubois Congr. SS. Redemptoris. Tomus Primus: Statuitur Doctrina Divini Exemplarismi. Romae ex typographia Della Pace, Philippi Cuggiani. 1899.

It is not our intention to give in the limited space here at command anything like an adequate review of these two highly important additions

to the literature of Theology. We would simply call the attention of our readers, especially of those most occupied with kindred studies, to the general scope of the works.

The term encyclopædia has come to be associated in our day almost entirely with an alphabetically arranged mass of either universal information, or of some special branch of knowledge or science—a sort of enlarged dictionary, but of "things" more than of words. In its older and more literal meaning, the term signified an organic synthesis of the sciences, general or special. In this meaning cyclopædic knowledge is subordinated and co-ordinated under certain large concepts, and the whole fund of information built thus into an organized system. It is in this meaning that Dr. Krieg has taken the term in the present "Encyclopædia of the Theological Sciences." After a learned introduction on encyclopædias in general, their history, principles, and structure, and of Theology in particular, the exposition naturally falls under two main divisions. The first part is synthetical; it takes Theology in its unity, defines its object-sphere, its relations to faith, to religion, to the various other sciences, its method, etc. The second part is analytical. Theology may be divided into historical, systematic, and practical. Historical Theology embraces the various departments of Biblical study and of Church History, with their different auxiliary disciplines. Systematic Theology logically branches into Apologetic, Dogmatic, and Moral. Practical is synonymous with Pastoral Theology, the science and the art that treat of the active guidance of souls, the end of all Theology.

Each of these large subjects is here analyzed, its scope, bearings, method, literature, etc., explained and illustrated. The work is extremely valuable as an introduction to the study of Theology, affording, as it does, a knowledge of the interrelations of the various branches in the complete system of theological science. Besides this, it is a constant guide to study, inasmuch as it sets forth the special character, principles, and method, and bibliography of each of the theological branches; and, with its wealth of practical suggestions, leads the student not simply to a knowledge of theology, but also of how to be a theologian, how to study and then to *live* Theology.

Doctor Krieg deals mainly with the structure and functions of theological studies. His work is more encyclopædic of form than of matter. A veritable cyclopædia of the matter of Theology is the second of the works above mentioned. The author here does not, however, limit himself to Theology, but ranges with the theologian's eye over universal science, and seeks to determine the point of view

from which it may be synthesized in its totality. The view-point is that of God in the Unity of His Nature and the Trinity of His Personality. The hierarchy of the human sciences and arts, and the systems of revealed knowledge bearing upon the present and the future life, are all incomplete unless they are viewed in their supreme relation to the First Efficient, the ultimately Final, and the First Archetypal Cause of all reality. Studied in that relation, the totality of things human and divine, and the encyclopædias of all the sciences and arts are seen in their one adequate light and purpose. To present this view-point in itself and its leading bearings, to show how it lights up all reality, all the sciences, all life, here and hereafter, is Father Dubois' aim in this work. A task as vague and perhaps fanciful as it is ambitious, it will doubtless seem to anyone who does not first familiarize himself with the execution as embodied in the present work.

In the July (1898) number of this REVIEW an account was given of a comparatively smaller volume by P. Dubois, in which the *magnum opus* was foreshadowed and illustrated. The reader of that account may have been to a degree skeptical that the result could answer to the promise, so vast is the undertaking for one mind to synthesize even the generalizations of all the sciences. His doubts will, we believe, disappear when he comes to study the realization as set forth in the present work. There are, it is true, three more such folios still to appear before the fulfilment can be completely verified. But no one who will give time and attention to the study of the first quarter of the entire production will doubt that the author has brought to his great task the required endowments and preparation. One need not be told that a quarter of a century has been given to the building of so colossal an edifice. The wonder is that so immense a mass of material could have been gathered and so perfectly chiselled and arranged in so comparatively short a time. The plan is too large and the execution too thorough to be even outlined in this place. A special article will be devoted to the work in our next issue.

RELIGION AND MORALITY: Their Nature and Mutual Relations, Historically and Doctrinally Considered. By the Rev. James J. Fox, S.T.D. New York: Wm. H. Young & Co. 1899. Pp. 340. Price, $2.00.

This work was presented by Dr. Fox as a dissertation for the degree of S.T.D. at the Catholic University of America, and proved successful. The principal thesis of the book is that no working system of Morality has been or can be constructed without the aid of Religion. The

subject is by no means a new one, as it brings up what is to most men the main issue on which every system must stand or fall—its practical value as a guide to the conduct of life. Nor is there any novelty in the presentation of philosophical principles on which Ethics is based. In accordance with the wise initiative of His Holiness Leo XIII in his Encyclical *Æterni Patris*, Dr. Fox restates in modern dress and with a present-day application the great principles of Christian ethics as summarized by St. Thomas and Suarez. But not content with simply presenting scholastic principles in modern guise, he attacks modern errors in their chosen fields of empiricism and criticism. His method is most effective. In two short chapters on the nature and origin of Religion and of Morality he carefully defines his terms and outlines the matter in dispute. Then, following the empirical method, he learnedly reviews the relations between religious beliefs and moral practice among all the peoples known to history. Having thus established his position by a complete induction, he proceeds to the doctrinal portion of his treatise and expounds in a lucid manner the ethical truths which are a portion of our Christian heritage. After these *à posteriori* and *à priori* proofs, he examines critically the ethical systems of Kant, Mill, and Spencer, as representing respectively the three opposing schools of Subjective Morality, Utilitarianism, and Evolutionary Ethics. In a final chapter he indicates the bearing of his conclusions on the great social and educational problems which disturb the modern world.

In an age of indifferentism in religion, of laxity of moral principles, and of secular education, such a book will do great good by pointing out the lessons of history and reaffirming the truths of Christian philosophy. Dr. Fox deserves well of the Christian public. We have few works in English which present Catholic truth with so much clearness of style, accuracy of scholarship, honesty of statement, or placidity of controversial temper.

F. P. D.

Recent Popular Books.[1]

ABRAHAM LINCOLN: THE MAN OF THE PEOPLE: Norman Hapgood. $2.00.

The fundamental fallacy that the term "the people" includes only unaccomplished and unaccomplishing mediocrity, vitiates the author's view of his subject; but, admitting this error as a truth, his book is consistent and it does not disguise the traits of manner and speech in which Mr. Lincoln chose to place himself on a plane lower than that occupied by the average fairly instructed American. It is much superior to the partisan biographies, and is free from the suspicion of being written with one eye on the Republican conventions of 1900.

AGE OF FAIRYGOLD: Gertrude Hall. $1.25.

Pretty verses in a pretty cover, sometimes clothing a pretty thought, but too often touching upon subjects too mighty for the author's Muse, a lady not always conscious "how propositions lie toward each other," as Cardinal Newman phrased it; *e. g.*, she mourns because the hero of every man's life tragedy dies in the end, forgetting the inevitable horrors of a finite world from which death should be banished.

AMERICAN IN HOLLAND: William Elliot Griffis, D.D. $1.50.

Cheerful descriptions of the eleven Dutch Provinces, and of what the author calls Queen Wilhelmina's "inauguration," intimately blended with relegations to Dutch influence of everything American approved by the author, from Puritanism to marksmanship, vocabulary, tea and coffee-drinking, town meetings and liberty. The pictures are good and the author's enthusiasm intense, but the book is droll.

AMONG ENGLISH HEDGEROWS: Clifton Johnson. $2.00.

The author knows the village and rustic life of New England perfectly, and having searched faithfully for its English likeness, reproduces the talk heard in humble cottages of mechanics and laborers, showing how they live and think, all without the patronizing phrase of the traveller in search of "literary material" or of fuel for national conceit. The volume is illustrated with many photographs.

AT THE WIND'S WILL: Louise Chandler Moulton. $1.25.

Lyrics, sonnets, rondels, and quatrains of sentiment and affection, with a few translations. The form is technically perfect, without affectation of obsolete elegance, and the sentiment, although often sad, never becomes mawkish, never affects obscurity, and is not akin to that animating ladies who write exclusively for men's reading, being perfectly feminine.

AVERAGES: Eleanor Stuart. $1.50.

Clever conversations and a mirror of a fashionable woman's daily life. The heroine's friend addresses letters to her pseudonym as a novel writer, and is absurdly confidential. Her husband, meanwhile, is attracted by the novel writer's elegance and beauty, but the opportune death of her own dull husband instantly transforms him to perfection in her eyes and makes her a sincere mourner. The brutal anger of her friend's husband when he discovers the masked correspondence reassures his wife, and completes the novelist's disenchantment, and thus are averages preserved.

BEHIND THE VEIL: Anonymous.

A story of life after death, dealing with the enduring consequences of words and thoughts, the certainty that nothing evil shall be eternally concealed, and the depth of Christian peace, and plunging from fairly sane presentation of these topics into the very depths of Swedenborg's theories and praise of Swedenborg. Weak Calvinists and lukewarm Armenians find such books "consoling" and "stimulating."

BRONZE BUDDHA: Cora Linn Daniels. $1.50.

A romance of hidden treasure, teaching thought-transference, not only from man to man, but from man to beast, to the extent of eliciting howls from a little dog by merely thinking of music. The book is not a joke; the author is a contributor to "Spiritualist" papers, and it embodies the follies of the most dangerous followers of that heresy, those who have a half-knowledge of Asiatic error.

CHRONICLES OF AUNT MINERVY ANN: Joel Chandler Harris. $1.50.

A spirited, clever, and industrious negress, the faithful servant of her former master, relates eight stories of her experience with him and his friends, incidentally revealing much of their characters and her own, and showing that she, by virtue of being mistress of housewifely arts, really rules them all. A perfectly trustworthy account of Georgia life, with accurate illustrations.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. C. A. McClurg & Co.: Chicago.

CONFIDENT TO-MORROW: Brander Matthews. $1.50.

The characters in this story move in the literary circle of New York society, and its life is truthfully described as the author knows it, without the extraordinary flavoring attributed to it by certain writers who do not distinguish between the real literary man and the adventurer living by the production of matter which is not literature.

CONTEMPORARIES: Thomas Wentworth Higginson. $2.00.

Papers, partly critical and partly biographical, printed from time to time in good magazines and presenting certain aspects of the Abolitionist and Transcendentalist movements and leaders. A curious account of a visit to John Brown's family; an impartial study of Whitman; a careful appreciation of Lanier; a biography of Harris, the entomologist; an excellent summary of Grant's character and career, and a few personal papers complete the volume. The articles on Parker and Brown are laudatory, and make the book dangerous for an ignorant reader, but the views presented in them are integral parts of the history of religion in New England and of politics in the United States. The author is a resolute claimant of equal rights for Catholics, and the staunch defender of the liberty of Catholic school children.

COURT OF BOYVILLE: William Allen White. $1.50.

Minute and heavy descriptions of the clumsy gambols of children of the most commonplace type, the whole a painful travesty of Mr. Kenneth Grahame's sketches of children who read and dream of what they read. The book is unfit for a child's reading, and no adult American, aborigines excepted, could complacently read one or two passages describing physical pain.

EDUCATION OF MR. PIPP: Charles Dana Gibson. $5.00.

A series of about seventy-five excellent pictures, showing the training received by the small and gentle Mr. Pipp at the hands of his stalwart, pretty daughters and the friends whom they make during a European journey. The book is the best piece of work yet produced by this artist.

ENCHANTED TYPEWRITER: John Kendrick Bangs. $1.25.

Boswell and Xanthippe, speaking through a typewriting machine, inform the author of their doings as co-editors of a paper published in Hades and having a "Men's Corner" and "Side Talks with Men." The jokes are not always in good taste, and the humor is often blunt, but the hits at Mr. Julian Ralph's "Angel in a Web" and at a well-known magazine for women are palpable.

END OF AN ERA: John Sergeant Wise. $2.00.

The author, the son of the anti-Know-Nothing Governor of Virginia, describes life on a plantation and in Richmond as he saw it during his precocious childhood and his premature military career, which closed at the end of the civil war, when he was eighteen years of age. His own memories and long confidential talks with his father enable him to speak authoritatively in regard to the feelings of the best Virginians in regard to slavery and emancipation and national politics, and he gives an account of the John Brown affair as it appeared to Southerners. Both as autobiography and as history the book is valuable.

FAVOR OF PRINCES: Mark Lee Luther. $1.50.

The hero does not hang upon the favor of his prince, Louis XV, but repeatedly rescues his wife when kidnapped by royal orders, and barely saves his life and hers by succoring the King when attacked by highway robbers. Choiseul and Mme. de Pompadour play parts in the plot, and a patriot Jesuit incites the dauphin to warn his father of Choiseul's designs, exposing his true character. The Jesuit is not photographically accurate, but the author places him as a beneficent and admirable character.

FISHERMAN'S LUCK AND OTHER UNCERTAIN THINGS: Henry Van Dyke. $2.00.

A cheerful, humorous book, half devoted to the gentle art, half to the sights and sounds among which it is pursued. The style is uncommonly good, but never forces itself upon the attention, being natural polish, not lacquer. The volume has thirteen pictures, some from photographs, some by Messrs. French, Relyea, Sterner, and Smedley, and is prettily bound.

FROM KINGDOM TO COLONY: Mary Devereux. $1.50.

The doings of the Marblehead (Mass.) Devereux family during the War of the Revolution, with a prologue describing the pioneer generation of the family, are the subject matter of this book. The heroine, an audacious young patriot, captures a British officer, who in turn captures her and compels her, not too reluctant, to marry him. Washington plays the part of good genius in the story, which is distinguished from other New England Revolutionary novels by its accurate delineation of New England family life.

IN INDIA: G. W. Stevens. $1.50.

The author went to India with the present Viceroy, whose reception he describes, and then visited some of the chief cities and points of interest, brought away a vivid image of India and conveys it to the reader. He studied certain subjects, among others the currency, the instruction of the Bengali without educating him, and the plague, and he writes brilliantly of all, being, without exception, the cleverest of newspaper correspondents now in active service, and as good as Mr. Kipling was in his time.

IN OLD FRANCE AND NEW: William McLennan. $1.50.

Five excellent stories of the French Revolution, seven of life among French Canadians, and one Indian legend compose this volume. The French Canadian stories are written in a dialect in which the apostrophe is more important than any letter of the alphabet.

JANICE MEREDITH: Paul Leicester Ford. $1.50.

A revolutionary romance, including so much history and military manœuvering as to be somewhat bulky, but with a pleasant love story of an American Tory's daughter and an Englishman serving with the Americans. The real personages are treated with spirit and dignity, and the fictitious characters are vivid and consistent, the author being both historian and novelist.

LITTLE NOVELS OF ITALY: Maurice Hewlett. $1.50.

These five stories are written with carefulness so apparent as to weary the reader, and are as studiously placed upon the Italian level of frankness, startling to the American, in spite of certain "new" writers and their amiable efforts to accustom him to think that nothing should be hidden that may ever be revealed. The author's cold assumption of clerical immorality is characteristic.

LOVE LETTERS OF A MUSICIAN: Myrtle Reed. $1.75.

The supposed writer hopelessly pens his thoughts, adorning each letter with border and rubricated title, and fitting it with a musical motto, and then posting it in his trunk. They, being discovered while he lies ill, are sent to the lady, who reads them with favor. It is a pretty trifle.

MACKINAC AND LAKE STORIES: Mary Hartwell Catherwood. $1.50.

Indians, French Canadians, and Mormons are the actors in these twelve stories, which are pictures of manners and modes of thought under conditions only partly civilized. The Mormon stories, although not controversial, really assail a long tolerated national disgrace, and are written with extraordinary care and discretion.

MAXIMILIAN IN MEXICO: Sara Yrok Stevenson. $2.50.

A beautiful book, with some remarkable illustrations, written with impartiality, if not with perfect sympathy, for the unhappy Austrian Catholic, so mournfully sacrificed to his family's sense of duty. The author was personally acquainted with the Emperor and Empress of the French, and was in Mexico during the occupation.

MORE POTPOURRI FROM A SURREY GARDEN: Mrs. C. W. Earle. $2.00.

Horticulture, cookery, criticism, poetry, politics, floriculture, ethics, manners, quotations, anecdotes, everything that might find its way into a clever Englishwoman's notebooks while leading the life of a country lady, are blended in this volume. It is a pleasant companion for a short sitting, and suggestive of interesting topics for study, thought, or composition.

MR. DOOLEY: IN THE HEARTS OF HIS COUNTRYMEN. $1.25.

In this second volume, Mr. Dooley considers ward politics, continues the story of Molly Donahue, who wants to be a new woman, criticises Mr. Kipling, Cyrano de Bergerac, and the Dreyfus case. He refrains from rudeness to the President, but he will still offend over-sensitive Irishmen; still inflate over-righteous Yankees, German-Americans, and Latin-Americans, with undue self-conceit; still be taken as a race-type, and not as what he is, a portrait of a single specimen belonging to a class as definite as Birdofredum Sawin's, Hans Breitman's, or Sancho Panza's.

MY LADY AND ALLAN DARKE: Charles Donnel Gibson. $1.50.

The hero is shipwrecked on the coast of a plantation belonging to an old man who insists on believing that the youth has come to revenge a kinsman's murder, of which crime the old man stands accused. As neither party speaks plainly, they come to no understanding, and the young man long remains a captive and a source of occupation to his host's faithful retainer, who repeatedly plans his murder. In the end he wins the love of his captor's daughter.

OTHER FELLOW: F. Hopkinson Smith. $1.50.

Ten sketches and stories; an artist's description of Dort as he sees it, with four exquisite pictures; four other pictures, one of an "aunty" with a most enthralling grin, the whole a hearty, manly book, as free from anything morbid as if the æsthetic school had never been, and the "new" were not yet born.

OUR LADY OF DARKNESS: Bernard Capes. $1.50.

All the cant and slang of London during the last four reigns and some scores of especially manufactured words furnish the vocabulary for a story in which Theroigne de Mericourt plays the chief part, and leaves nothing in doubt as to her morals. The hero is brought into relations with Sheridan, Lord Edward Fitzgerald, Egalité, and other historical personages, but none of them seems any more real than the fantastic creatures of the author's former books.

OUT OF THE NEST: Mary McNeil Fenollosa. $1.25.

Japanese and Western thought divide this volume of poems between them, and some slight knowledge of Japan is requisite to proper appreciation of those in the former mode. Many of the latter are subtle, nor

to the dreary point of preciosity, but enough to spur a lagging mind, and the rhythms are seldom commonplace.

PARSON KELLY: A. E. W. Mason and Andrew Lang. $1.50.

Futile Jacobite plots, daring adventures, in which the Pretender himself is not the least daring, are the incidents. Many of the personages are historical, and Parson Kelly is as daring an Irishman as ever joked and fought his way through life. His friend, Nicholas Wogan, equally faithful to the white rose, is a brilliant hero, and the whole story is an old-fashioned romance.

PEAKS AND PINES: J. A. Lees. $1.50.

Highly humorous descriptions of traveling and fishing in Norway, illustrated with pictures and photographs by the author, with useful information as to roads, public conveyances and outfit inserted in a closing chapter "at the request of the publisher," according to the author, who seems resentful.

PRESENT-DAY EGYPT: Frederic Courtland Penfield. $2.50.

Either as a guide to the present Egypt or as a history of the last three Khedivates, this is an excellent work, exceedingly well written and illustrated. The author makes his Egypt fascinating artistically without concealing its horrors and abuses. Six years' residence in the country as a United States official enables him to speak authoritatively.

PRETTY TORY: Jeanie Gould Lincoln. $1.25.

Marion and his men and Morgan and the state of feeling in and around Savannah during the year previous to the battle of Cowpens furnish the American element in this tale, of which the villain is Colonel Tarleton, the heroine's unsuccessful lover. As nearly all the characters are adventurous, the story is liveliness itself, and the author has seasoned it with many historically true descriptions of dress and manners.

PRINCESS XENIA: H. B. Marriott Watson. $1.50.

A rich man endeavors to play with a few small European States by making loans when necessary, and succeeds in bringing about a war and the death of his accomplice, after which he carries off the heiress of one of the kingdoms to live in private poverty on his remaining millions. An accomplished diplomatist is the best character in the book, which has many excellent scenes and teaches a moral lesson to the few persons likely to imitate the hero.

PRISONER OF THE KHALEEFA: Charles Newfeld. $4.00.

An intensely interesting account of twelve years in Omdurman, undergoing hardship, but suffering more from savage Mohammedan caprice. Certain statements in the book, especially those in regard to Gordon's death, have been disputed, and the author's story does not, point by point, agree with that of a priest, his fellow-sufferer, whose escape preceded his; but as both were deceived by their captors whenever it was possible, and had no trustworthy evidence of anything not before their eyes, their agreement in anything is wonderful. The mingled horror and petty squalor of the life described is a strong indictment against that Moslem faith esteemed so highly by some amateurs of Christianity.

QUEEN'S TWIN: Sarah Orne Jewett. $1.25.

Six short stories, two of which—"Where's Nora?" and "Bold Words at the Bridge,"—are delightfully Irish. The title story describes an American woman who has brightened her lonely life by carefully informing herself as to the experiences of her "twin," Queen Victoria, whose birthday and her own coincide. The author makes this innocent weakness poetical, as is her custom.

SANTA CLAUS'S PARTNER: Thos. Nelson Page. $1:50.

The "partner" is a small girl, whose father's employer, perceiving that he is losing both humanity and religion in avariciousness, borrows her aid in making a happy Christmas Day for everyone whom he can reach. It resembles the earlier Christmas stories of Charles Dickens, but its feeling and atmosphere belong to the present time; the hero is the modern version of the crusty old miser dear to the elder author, being elegant and accomplished and young enough for romance, and the teaching of the story is especial tenderness to children on the day of the Holy Child.

SCOTLAND'S RUINED ABBEYS: Howard Crosby Butler. $3.50.

The author, formerly a Princeton lecturer on architecture, uses the pen graphically and pictorially, giving drawings of eighteen ruins with a professional description and history of each. A few are familiar to tourists and the students of their books, but the others are little visited. Iona, Dumferline, Holyrood, Melrose, Jedburgh, Arbroath, and Dundrennan, are among the subjects.

SHIP OF STARS: A. E. Quiller Crouch. $1.50.

A story of Cornish and Devon folk, incidentally revealing something of the relations of the squirearchy and the established clergy. Nearly all the characters are more or less wayward, but one is a model wife and mother, and two, father and son, are extraordinarily steadfast. As a love story, the book is uncommonly free from any touch of false sentiment, and the chapters describing childhood very faithfully reflect a solitary boy's amazement at the strangeness of the world, and do not suggest that the author is trying to revenge himself on some enemy of his youth.

SON OF THE STATE: W. Pett Ridge. $1.25.

The doings and most insolent sayings of a Hoxton orphan, for whom his country furnishes guardians and guides of many degrees, policemen, hospital nurses, a stray reporter, and training-ship officers among the rest. The boy is not vicious, the author not too eager to be either witty or heart-rending, and the book is better than the wilfully repulsive stories of street waifs.

STONES OF PARIS, IN HISTORY AND LETTERS: Benjamin Ellis Martin and Charlotte M. Martin. 2 vols. $4.00.

These papers are almost complete histories of those passages of certain authors' lives which took place in Paris, giving them much reality, in many cases showing the genesis of certain scenes in their books and plays. From Abelard to Balzac and Hugo is the range of literary subjects, and the pictures and photographs include a varied collection of views.

STUDY OF ELIZABETH BARRETT BROWNING: Lilian Whiting. $1.25.

Nothing new in regard to Mrs. Browning's life, nothing novel about her poetry, is contained in this volume, which is dedicated to a lady, no longer living, "whose presence, though unseen, is felt through the beautiful experiences of every radiant day." The author makes the most of Mrs. Browning's temporary weakness in regard to table-tipping, and invokes many Protestant ministers and the incongruous Annie Besant in defence of "telepathy" and kindred theories valuable to their propagandists, and the book is effectively a Spiritualist tract.

SURFACE OF THINGS: Chas. Waldstein. $1.25.

Three stories, carefully wrought out with intent to show the weight of conversation, the value of manners, and the righteousness of carrying high principle and good feeling into both. The talk is good, and the teaching better.

SWORD OF JUSTICE: Sheppard Stevens. $1.50.

The capture of Fort Carolina, Florida, by Dominique de Gourgues, aided by Pierre Declé, a French prisoner among the Indians, forms the historical web upon which the author has embroidered a pretty romance. The villain, who pretends conversion, is very black, and the author attempts to balance his failings by the presentation of an admirable priest who maintains his character up to the last moment of his life, when he makes a remark impossible for a priest to utter, although proper enough to Protestant apprehension. Another unlucky mistake substitutes the word "Catholics" for Spaniards in the epitaph bestowed by Gourgues upon the men hung in reprisal. As the author openly accepts Parkman as authority, this is evidently an oversight, a mark for lovers of first editions to remember.

THEIR SILVER WEDDING JOURNEY: William Dean Howells. 2 vols. $5.00.

The author carefully uses colloquial American, giving the preference to colloquial New Yorkish whenever he can possibly substitute it for plain English, and in this tongue describes the wanderings of Basil and Isabel March through some of the scenes which they visited before marriage, and also in pastures new, where they aid the courtship of a pair entirely dull. As is their habit, they discuss trifles endlessly, and as energetically as the artist who illustrates the book dwells upon their physical and sartorial defects. In short, the author adapts himself to readers like Mrs. March.

TRAIL OF THE SANDHILL STAG: Ernest Seton-Thompson. $1.25.

A brief hunting story, with a colored frontispiece, seven full-page pictures, countless woodland designs in text and margin, and initials, title page, and page labels in green. The hunter, after trailing the stag for years, comes to pity him and when he finds him, cannot shoot him, but calls him brother. The experience is both strange and beautiful.

TRAMPING WITH TRAMPS: Josiah Flynt. $1.50.

The title describes the author's method of becoming acquainted with his subject, a knowledge of which is necessary to teachers, criminologists, economists and the makers and administrators of law, for pupils of the teacher make a hero of the tramp, and the tramp constantly raises problems for all the other classes named. Mr. Flynt is not too deferential to Signor Lombroso, and forms his theories upon his observations, not upon the Bertillon theory. Tramp clubs, the city tramp, and tramps' food and clothes are among his topics.

VOICES: Katharine Coolidge. $1.25.

Poems on lofty subjects, treated with grace and dignity. Sonnets, chiefly religious, one especially well-written group contrasting the worship of Paracelsus and the love of Tristran with the loving worship of St. Francis of Assisi; poems in various measure interpreting the message of natural objects, and dreams suggested by legend and literature. The volume is dedicated to the author's father, Francis Parkman.

YOUNG APRIL: Egerton Castle. $1.50.

An imaginary realm and court into which an English Duke brings his newly inherited title and remains for the last month of his minority, departing thence wiser and sadder. The heroine, a madcap operasinger, with good morals but manners contrary to all good conventions, puzzles all the characters and the reader up to the last chapter. The story is not to be recommended to a silly and imitative girl, although moral in plot and sentiment. The chief comic character, a time-serving clerical English tutor, is highly amusing.

Juveniles.

ADVENTURES OF A FRESHMAN: Jesse Lynch Williams. $1.25.

No romance, but a plain story of a poor boy who cannot withstand college temptations to extravagance, and goes home, genuinely repentant, to be forgiven. He is an athlete, but not a rabid specimen. [Twelve years and upward.]

BLUE AND WHITE: Elbridge S. Brooks. $1.50.

Hamilton's early career as pamphleteer and soldier is the substantial part of this tale. The hero, a Tory's son, is his comrade and sees much of Washington and Lafayette. [Ten to fourteen years.]

BOYS' BOOK OF INVENTIONS: Ray Stannard Baker. $2.00.

This volume is of the kind called instructive because not amusing. The pictures are generally good; the text ill-written.

CAPTAIN KODAK: Alexander Black. $2.00.

Instruction in photography, and amusing accounts of the adventures and experiments of amateurs, with specimens of work, good and bad. [Ten years and upward.]

CHATTERBOX. $1.25.

Old-fashioned wood-engravings, two long stories, and hundreds of puzzles and anecdotes with six colored pictures of very good quality. Intensely British in tone, and an occasional unguarded word betrays its Protestant origin, although it is not sectarian in intention.

DOROTHY AND HER FRIENDS: Ellen Olney Kirk. $1.25.

The amusements of well-bred children living in opulence; the behavior of a town-waif visiting them; freaks of boys celebrating Independence Day, and thereby coming to financial grief; pet animals, dolls, and parties, all cleverly described. [Eight years to any age.]

DOZEN FROM LAKERIM: Rupert Hughes. $1.50.

This continues "The Lakerim Athletic Club," and resembles it in being too technical for any boy who does not play all the games of which it treats. [Ten to twelve years.]

FIFE AND DRUM AT LOUISBOURG: J. Macdonald Oxley. $1.50.

The twin heroes accompany the expedition sent out in 1745 by Massachusetts, and are present at the fall of the fortress, which their father and pastor call "a stronghold of Antichrist."

FLOWER OF THE WILDERNESS: A. G. Plympton. $1.25.

A learned cavalier, coming to seventeenth century Boston in search of a missing heiress, finds her a nursemaid in a Puritan minister's family, and saves many lives by his knowledge of botany. [Ten to fourteen years.]

FORWARD MARCH: Kirk Munroe. $1.50.

The story of the Rough Riders, rewritten for children, with a few lessons in military good manners forcibly taught. [Ten to sixteen years.]

GAVIN HAMILTON. Molly Elliott Seawell. $1.50.

The boy hero fights in the Seven Years' War, and repeatedly encounters both Frederick the Great, Maria Theresa, and the personages of their courts. Well written, without condescension. [Twelve years and upward.]

GOLLIWOGG IN WAR: Florence K. Upton and Bertha Upton. $2.00.

Verse, describing the military achievements of Meg, Weg, and Sarah Jane, Dutch dolls, and a shock-headed blackamoor, the Golliwogg; the colored pictures are funny, but ugly. [Six to eight years.]

HALF BACK: Ralph Henry Barbour. $1.50.

Protestant school and college life, showing the mutual reaction of sports and studies. The hero learns something of golf. [Ten to fourteen years.]

ISLAND IMPOSSIBLE: Harriet Morgan. $1.50.

Fanciful adventures of children owning an island, whence they can sail wheresoever they desire to go: to a Queen's Drawing-Room, to the Great Desert, and to Honolulu, for instance. A Protestant bishop and his daughter are among the persons met in their travels.

LAND OF THE LONG NIGHT: Paul B. du Chaillu. $2.00.

A genial, not exuberant, instructive, not dull, description of a journey through the Arctic regions, illustrated by twenty-four full-page pictures, showing the incidental wolves, bears, reindeer, dogs, and sledges, and also the Finns and their costumes. [Ten to eighteen years.]

LITTLE BEASTS OF FIELD AND WOOD: William Everett Cram. $1.25.

Pictures and word-studies of wild creatures, not yet exterminated from woods, even in the neighborhood of cities. The text is not especially adapted to the infant mind, but is interesting to any real lover of animals. [Ten years and upward.]

LITTLE DAUGHTER OF LIBERTY: Edith Robinson. $0.50.

The author has endowed her Revolutionary heroine with a private devotion to

St. Botolph, rather sentimental than pious, but giving distinction to her story. Both hero and heroine journey alone from Boston to Kennebunkport, to prevent the capture of some Jesuit's bark, sorely needed by Washington's troops in Cambridge. [Twelve to sixteen years.]

MADAM MARY OF THE ZOO: Lily F. Wesselhœft. $1.25.

The heroine, a century-old parrot, and all the Zoo animals talk in this story, which shows the cruelty of giving wild creatures ill-ventilated quarters. Two little girls and a talking doll of a unique species often visit the Zoo. [Eight to ten years.]

MAX AND MAURICE: Juvenile History in Seven Tricks: William Busch. Translated by Charles T. Brooks. $0.75.

Comic rhymes and pictures, in colored ink on colored paper, describing ill-natured pranks and their punishment. [Five to ten years.]

OFF SANTIAGO WITH SAMPSON: James Otis. $0.50.

If cleared of street dialect, this would be an excellent account of the battle. The hero, a stowaway on the Merrimac, serves on the Texas throughout the action.

PEGGY: Laura E. Richards. $1.25.

The heroine behaves with discretion and good feeling while attending a Protestant boarding school, but is almost unique. Her story is agreeably written and not exaggerated. [Twelve to sixteen years.]

PLISH AND PLUM. $0.75.

Companion volume to "Max and Maurice." Pictures and rhymes discouraging selfishness. [Five to ten years.]

PRINCE'S STORY BOOK: Edited by George Laurence Gomme. $2.00.

Chapters and passages from the best English and Scottish historical novels, one for the reign of each sovereign since the first Norman. [Ten years and upward.]

QUICKSILVER SUE: Laura E. Richards. $1.00.

A volatile, but good-hearted girl is temporarily fascinated by a selfish little snob, but in time returns to her steadfast, sensible friend. [Ten to fifteen years.]

RED BOOK OF ANIMAL STORIES: Andrew Lang. $2.00.

Fabulous, prehistoric, wild and domestic animals here figure in well-told stories, some selected, some especially written for the work. [Eight years and upward.]

ROVING COMMISSION: G. A. Henty. $1.50.

Half a sea story, half an account of the Haytian insurrection, with descriptions of negro life and habits. [Twelve to fifteen years.]

SOLDIER RIGDALE: Beulah Marie Dix. $1.50.

The young hero sails in the Mayflower and makes trouble for the Pilgrims, the Indians, and himself, before he becomes the devoted little dependent of Miles Standish. [Eight to fourteen years.]

STORY OF BETTY: Carolyn Wells. $1.50.

The young heroine of this pretty fantastic story inherits a fortune with perfect liberty in disposing of it. She purchases a family, and in time acquires a mother by right of discovery. [Ten to fourteen years.]

TREASURE OF MUSHROOM ROCK: Sidford F. Hamp. $1.50.

Boyish pranks in an English castle lead to a hurried flight to the United States and to adventures in American gold mines. Instructively narrated. [Ten to fifteen years.]

WABENO: Mabel Osgood Wright. $1.50.

Talking animals, wild and domestic, and an Indian wood-spirit give the heroine some knowledge of natural sciences. The story is fanciful, like Mrs. Wesselhoeft's, not poetic like the Jungle Book. [Ten to fourteen years.]

WHEN GRANDMAMMA WAS NEW: "Marion Harland." $1.25.

Virginian domestic life before the civil war, related in the first person, minute descriptions of dress, toys, and school, and a picture of a Southern young girl. The author's narrative style is too earnest for a nervous child, but might stimulate a sluggish girl. [Fourteen years and upward.]

YOUNG PURITANS IN CAPTIVITY: Mary P. Wells Smith. $1.50.

A praiseworthy attempt to describe the Indian and Canadian captivity of the South Hadley children made prisoners in Philip's War. The author makes the small convert more attractive than the prosaic and stubborn but upright little Puritan, and finally discloses her French Catholic parentage. The pictures of Indian customs accord with the latest discoveries. [Twelve to fourteen years.]

Books Received.

THE TRAGEDY OF CALVARY. By the Abbé Henry Bolo. New York, Cincinnati, and Chicago: Benziger Brothers. 1899. Pp. viii—287. Price, $1.25.

LOUIS VEUILLOT. Par Eugène Veuillot. (1813-1845.) Cinquième édition. Paris: Victor Retaux. 1899. Pp. xi—552. Prix, 2 francs, 50.

AUX MERES: Causeries sur l'Education. Par le P. Charruau, S.J. Paris: Victor Retaux. 1899. Pp. viii—372. Prix, 3 francs.

EXHORTATIONES DOMESTICAE Ven. Servi Dei Cardinalis Roberti Bellarmini, ex Codice Autographo Bibliothecae Rossianae, S.J. Bruxellis, rue des Ursulines. 1899. Pp. xi—366.

THE REMINISCENCES OF A TEXAS MISSIONARY. By the Rev. P. F. Parisot, O.M.I., St. Mary's Church. San Antonio, Texas. 1899. Pp. 227.

THE FRIARS IN THE PHILIPPINES. By the Rev. Ambrose Coleman, O.P. *Permissu Superiorum.* Boston: Marlier, Callanan & Co. 1899. Pp. 152.

OUR LORD IN THE EUCHARIST. Selections from "The Blessed Sacrament," by Father Faber. By J. B. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 96. Price, 30 cents.

THE FLOWER OF THE NEW WORLD: Being a Short History of St. Rose of Lima. By F. M. Capes. With an Introduction by the Very Rev. Father J. Proctor, S.T.L., Provincial of the English Dominicans. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 190. Price, 70 cents.

MATTHEW ARNOLD. By George Saintsbury, M.A., Professor of English Literature at Edinburgh University. Dodd, Mead & Co., New York. 1899. Pp. vii—232. Price, $1.25.

IONE MARCH. By G. S. Crockett. With Illustrations by E. Pollak. *The Same.* 1899. Pp. x—364. Price, $1.50.

JANICE MEREDITH. A Story of the American Revolution. By Paul Leicester Ford. *The Same.* 1899. Pp. 536. Price, $1.50.

A LOOKER-ON IN LONDON. By Mary H. Krout. *The Same.* 1899. Pp. 352. Price, $1.50.

LOYAL BLUE AND ROYAL SCARLET. A Story of '76. By Marion Ames Taggart. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 233. Price, 85 cents.

CULTURZUSTAENDE DES DEUTSCHEN VOLKES. Während des dreizehnten Jahrhunderts. Zweites Buch von Emil Michael. Erste bis dritte Auflage. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1899. Pp. xxxi—450. Preis, $2.25.

ENCYKLOPAEDIE DER THEOLOGISCHEN WISSENSCHAFTEN nebst Methodenlehre. Zu akademischen Vorlesungen und zum Selbststudium. Von Dr. Cornelius Krieg, Prof. an der Univ. Freiburg. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1899. Pp. xii—279. Preis, $1.35.

THE POETIC AND DRAMATIC WORKS OF ALFRED LORD TENNYSON. Household Edition. With 127 Illustrations. Boston and New York: Houghton, Mifflin & Company. 1899. Pp. xx—960. Price, $1.50.

THE AUTHORITY OF CRITICISM AND OTHER ESSAYS. By William P. Trent. New York: Charles Scribner's Sons. 1899. Pp. 291. Price, $1.50.

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WE FOUR GIRLS. A Summer Story for Girls. By Mary G. Darling. Boston: Lee & Shepard. 1899. Pp. 247. Price, $1.25.

WEE LUCY'S SECRET. By Sophie May. Boston: Lee & Shepard. 1899. Pp. 196. Price, 75 cents.

FIFTH ANNUAL REPORT of the Superintendent of Parochial Schools of the Archdiocese of Philadelphia. 1898–1899. Pp. 132.

A GENERAL HISTORY OF THE CHRISTIAN ERA. For Catholic Colleges and Reading Circles, and for Self-instruction. Vol. III. The Social Revolution. By A. Guggenberger, S.J., Professor of History, Canisius College, N. Y. St. Louis, Mo.: B. Herder. 1899. Pp. 432. Price, $1.50 (wholesale, $1.13).

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SAINTS IN ART. By Clara Erskine Clement. Illustrated. Boston: L. C. Page & Co. 1899. Pp. 428. Price, $2.00.

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Ex Apostolica Delegatione

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Grati igitur animi sensum depromo et votum, ut idem opus diuturno tempore alias atque alias series voluminum sortiatur, cui non deerit sub Te duce scriptorum copia et solertia, nec magnus legentium numerus, imo quoque amplior.

Addictissimus in Dno. FR. *Archiep.* SATOLLI.

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Paucis ab hinc mensibus exemplaria ephemeridis, cui edendae iamdiu adlaboras, recepi. Prout vacabat subinde illa perlegens, animi mei solamine reperi quod in eisdem conficiendis nil antiquius habueris quam sacras disciplinas, ad Cleri praesertim utilitatem atque aedificationem, alacri usque studio excolere ac illustrare. Iam vero dum pro munere gratias rependo, vehementer tibi gratulor atque susceptum a te consilium summopere commendo.

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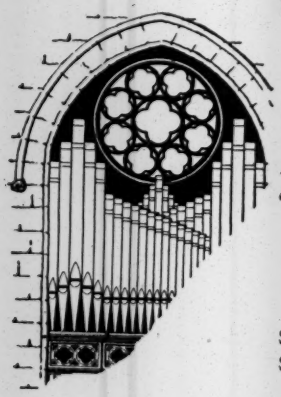

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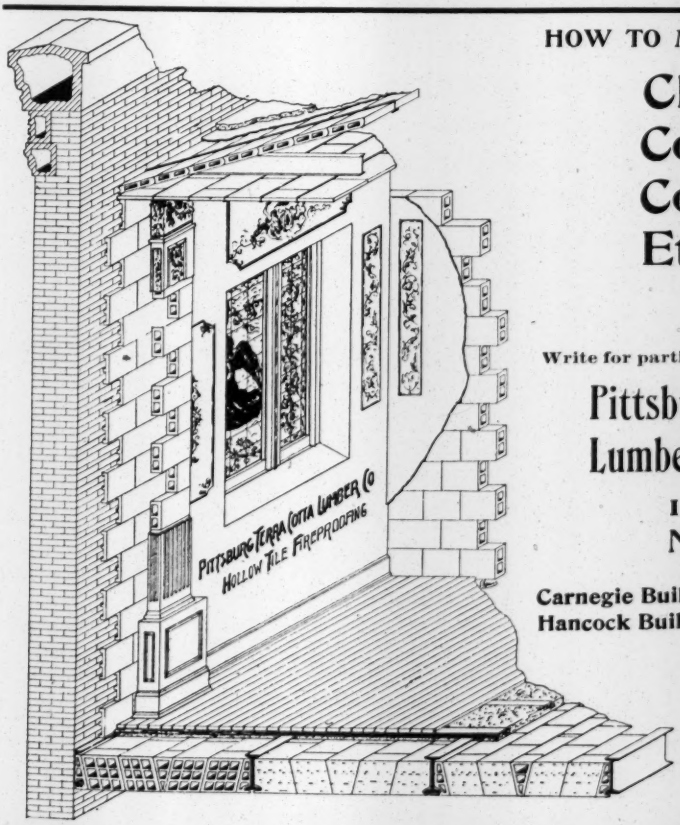

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